SEPTEMBER 3, 1970 — No. 968
26th YEAR OF PUBLICATION

Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

The Tyranny of the Tangible

by

ORVILLE S. WALTERS, M.D., F.A.C.P. *)

A stubborn fourteenth-century Franciscan monk deserves the credit or the blame for striking the spark that has swept us into the space age. Oxford-trained William of Ockham became impatient with the complicated synthesis of medieval philosophy and launched a new emphasis upon analysis. He insisted that all knowledge of the world must be based upon experience, and that assertions concerning cause and effect should be supported by actual observation. He demanded that everything not subject to observation or experience be cut away, giving rise to the principle of economy in logic, which came to be known as "Ockham's razor." For this departure from tradition he was excommunicated by the church. Ockham had a firm belief in revelation and a deeply-rooted faith, but his tools were eventually used destructively against theology.

*) Dr. Walters is Director of Health Services and Professor of Psychiatry, University of Illinois at Urbana. His educational affiliations include the Ph.D. (Physiology), University of Kansas; M.D., St. Louis University; Fellow American College of Physicians; Graduate, Menninger School of Psychiatry, Topeka, Kansas; Diplomate, American Board of Psychiatry and Neurology.

The shift from abstract thought to sensory experience marked the beginning of modern science. It was followed by rapid growth in the study of nature through observation and experiment. By the sixteenth century, the scientific method had already taken shape. As the new spirit of inquiry spread, so also did the idea that sense experience is the only true reality. The God whose presence had permeated the medieval world began to seem unreal and far away. The idea that the universe operates according to divine direction and purpose came in for serious questioning. The early scientists, Copernicus and Galileo, were followed by the skeptics and the scoffers, Hume and Voltaire. The eighteenth century is often described as the most skeptical age of the modern world. Much of the religion that survived was only cold, intellectual reasoning.

Ockham's insistence upon direct experience was needed at the time to stimulate greater interaction with the natural world. Manipulation of ideas as the sole way to truth deserved to be dethroned. The enlargement of man's world by discovery, experiment and invention was not really a threat to Christian doctrine. The diverting of attention from philosophical speculation into empirical study did not in itself endanger faith. The early scientists were devout men and could not anticipate the antagonism among scientists toward the Christian faith that later developed.

The goals of pleasure and possessions that dominate our society have come into prominence through the denial of validity to any other type of experience than the sensory. Scientists moved from the medieval exclusivism of metaphysics to the modern exclusivism of sensory empiricism, unwilling to examine the evidence of suprasensory experience with the same zeal they display toward the more tangible evidence of science. The openness to truth that brought with it the wholesale discovery of the scientific revolution, hardened into a denial of the truth-claims of any other form of experience than the sensory.

The person who makes such a categorical denial stands in a very weak logical position. If you **affirm** the existence of such-and-such, your claim can easily be verified by pointing to the object itself. If you **deny** the existence of such-and-such, your denial implies and requires complete knowledge. If anyone can demonstrate that you do not have full and complete knowledge, your denial is worthless. The scientist may be right in what he affirms but since he cannot have complete knowledge, is likely to be wrong in what he denies.

In spite of its logical weakness, the claim that only the sensory is real has become a kind of philosophic rider on the scientific method, and has been a standing intimidation to religious people. A similar assumption holds that all phenomena are produced by natural causes and that, given enough time, they can be understood and explained by science. Freud even staked out "the spirit and the mind" as legitimate subject matter for scientific study, and declared that his psychoanalysis was competent to explore them on behalf of science.

Evidence for the supernatural is disqualified in advance by these presuppositions of naturalistic philosophy, although testimony to the reality of man's encounter with God is both abundant and reliable. The letter to the Hebrews defines faith as "the **conviction** of things not seen." The older word, "evidence," has much to commend it as a synonym, for there is a body of human testimony stretching over the centuries.

The selective interpretation of experience practised by the naturalistic scientist tends to produce a tunnel vision that shuts out the reality of the divine-human relationship. The assertion of Freud and others that religious experience is "nothing but" illusion, like the sweeping denial mentioned above, implies complete knowledge. Since no person posseses any such comprehensive knowledge of reality, the declaration is unsound, an example of the fallacy of reduction. The Christian view of man opposes the "nothing but" fallacy by affirming a transcendental "something more" that eludes the instruments of science.

The sensate has become for many not only the criterion of truth, but also has been increasingly proclaimed as the good. Elevation of the tangible and the sensate has caused our cultural standards of excellence and success to be formulated largely in terms of wealth. Material possessions have become the goal of youth, to be enjoyed as soon as possible. The dictum of Jesus is forgotten, that "a man's life consisteth not in the abundance of the things which he possesseth." Instead, "things are in the saddle and ride mankind."

The consequence has been a glorification of sensuality in personal and collective life. The grossly sensual has never been so overt nor so widely tolerated in American life. As pleasure-seeking demands ever newer and more intense forms of physical gratification, the sensual tends to become perverted and to take sociopathic forms. Hence sensuality is frequently found in the company of the pathological. Our culture has the distinction not only of bringing a wholesale increase in the number of searchers for physical thrills, but also of devising various new forms of addiction as a by-product.

The pathologic has invaded contemporary art, drama and literature almost to the extent of total occupation in some areas. An older definition of art as "a glorified transcript of life" could almost be restated today as "a glorified transcript of psychopathology." Or has our culture, indeed, become so degenerate that contemporary drama and fiction represent its true condition?

The pathologic has also had far-reaching influence in the formulation of psychological theory. Freud drew conclusions from observations made upon neurotic patients in his consulting room to propound what he advanced as universal characteristics of mankind. The empirical claims for the Freudian system have deeply permeated contemporary psychology, in spite of the fact that it was derived primarily from sick people.

Religion, too, has been downgraded by being described as a sickness. Freud acknowledged that his view of religion as a kind of neurosis was born in the consulting room as he worked with the patients who come to him for treatment. He later conceded that the views expressed in his anti-religious writings were his own personal philosophy, but his disparagement of religion has tended to travel in company with his psychological ideas, setting up what was long a formidable barrier between psychiatry and religion.

Christian theism has always pointed to certain conditions that are essential to discovery and participation in its reality. The basic requirement of such knowledge is commitment of the self by an act of faith. Many have denied the existence of such reality, basing this contention on their own failure to find it. This is an argument from ignorance that fails to take account of the conditions through which discovery comes. Augustine expressed the principle by saying, "Unless you believe, you cannot understand." Such belief is more than intellectual assent it is the exercise of one's moral freedom by open self-surrender to God in penitence and faith. No other formula will open the door into the reality of the divine encounter. Surrender of the will has always barred the way to transcendent experience for the natural man who in egocentricity, pride and self-will refuses to submit himself to God's sovereignty.

Freud himself was a notable example of this limited openness, sturdily defending psychoanalysis as a part of science, but refusing to apply the test of experience in a serious search for transcendent reality. There is no evidence

(Continued on page 2)

ONE YEAR AGO man put his foot on the Moon for the first time, leaving footprints that may remain forever. Where are the most daring of all explorers now? Neil A. Armstrong is NASA deputy associate administrator, aeronautics; Michael Collins is U.S. assistant secretary of state, public affairs, and Edwin E. Aldrin Jr. is on flight duty at Manned Spacecraft Centre, Houston, Tex.

The Pacific and the Message of Peace

The Mediterranean, the Atlantic and the Pacific have their own place not only in the history of mankind but also in its reclamation. Increasing in width and extension, their destiny is and has been to function first as wall of separation, then as highway and mighty medium of contact for nations and finally as funnel for the interests of the kingdom of God.

50 million people were served by the Mediterranean (Egypt, Greece, Rome, etc.) and she saw the rise of the early Church. The Atlantic, peppered with ports on her edges connects now 700 millions, North and South, and how did the Church grow after she took over. Exceeding, however, all the seasand with the future in her wings, the Pacific looms up. More than 1500 millions behind her shorelines wait for the doors of destiny to be opened. This Great Sea has completed her first task since now in principle barriers of distance and lack of transportation have been overcome. Out of her depth a gigantic highway is beginning to emerge, along which nations increasingly travel. They seek each other for peace or for war.

The Merchant Marine means peace. Thousands of crews cross the Great Ocean continuously; their numbers will grow to tens of thousands. Seafarers from Japan, China, Korea, Indonesia, Hindustani, Pakistani, but also Scandinavians, Hollanders, German, Frenchmen, Italians, British, South Africans and -Americans, etc., they come and go and make contact between here and yonder.

A real bridge they build. A living causeway between the far ends of the earth.

What opportunity for the Church to walk along and for her message to be spread. It is in the ports that these nationalities are being found. And as the sea has no other proclaiming agency than sun, stars, clouds, winds and water, the thousands of seafarers have to depend on what — gospelwise — the churches in port-cities in their behalf do and offer.

Moreover, ships are carriers; they take whatever is given and deliver it without delay to the ends of the earth. Tell a foreign mariner something worthwhile and within a month it will be heard on the other side of the world. What you show thousands of them at the docks will be talked about in villages and townships a multitude of miles away. Why therefore not use these opportunities more and, as we and our fathers have been strangers ourselves, let's show travelers by profession some of God's love and of our own empathy for strangers.

The port is there; the ships are there, . . . a whole world at our doorsteps! For reaching out in hundred directions there is only one more thing needed: Vision . .!

The vision of the prophet, who once brought in one sentence the three most inhospitable areas of the earth together, when he said: Sing . . . "Sing to the Lord a new song, ye, that go down to the sea and all that is therein. Let the **wilderness** and the cities thereof lift up their voices and the inhabitants of the rocks — the cave-dwellers — shout from the top of the **mountains.**" Is. 42:10.

The rocky mountains, the endless desert and the sea . . . "ends of the earth"!

The essence of the new dispensation is a new song for them who live in the dry and barren places of our world. For this reason also Paul chose exclusively port-cities for his missionary activities. He followed his Lord to the waterfront, the "way of the sea, Galilee of the gentiles".

To cover the distance between cities and docks, to do this with enthusiasm, we need this vision and let it take shape in a ministry to those who live, work and suffer neglect on the high seas. A ministry to mariners with a special promise of God: a new song in a "dry" place!

As far as shipping is concerned the Californian Coast is relatively new, but it has the Pacific as its asset, an ocean with a future. It is time therefore to organize the instruments, the agencies, to enter the doors which destiny has put already ajar.

It includes prayer and practice in behalf of the 'natives' of the sea.

Rev. J. Wristers,
Ministry to Seamen,
International Council of
Seamen's Agencies.

The Tyranny of the Tangible

(Continued from page 1)

that Freud ever sought to understand the Judeo-Christian faith through personal commitment and participation. This is all the more remarkable when we find Freud insisting upon commitment as a prerequisite to understanding. "No one has a right to a say in psychoanalysis," he wrote, "unless he has been through certain experiences which he can only have by being analyzed." Karl Menninger writes similarly, "The patient . . . begins with a certain blind faith in the analyst."

It is important to recognize that a faith-principle underlies every system of thought to which anyone who would discover must surrender. Empirical science is underlain by its affirmations of faith. Psychoanalysis has its faith-principle, the postulate of the unconscious, which, incidentally, confines it to a no-man's land between science and metaphysics.

Christianity also has its faith-principle, that God has revealed himself through the Bible and in Christ as a personal Being who bestows undeserved love. Theology has assembled and systematized the evidence for this divine self-revelation. On the basis of that evidence, the Christian affirms the existence of spiritual reality beyond the grasp of science, whose competence is compressed into the sensory end of the reality spectrum.

This faith-principle became an established reality for members of the first century church. To them, Peter wrote, "Without having seen Him you love Him; though you do not now see Him you believe in Him . . . As the outcome of your faith, you obtain the salvation of your souls." To hold out a relationship like this for contemporary man, one must penetrate a tyranny of the tangible that has often cowed the religious searcher with the threat of ostracism by a tough-minded scientific elite, whose faith-principles and investigative devices restrict it to a narrow segment of experience.

The word "soul" has been obsolete in the sciences of man for decades. Using Ockham's razor, psychology trimmed away all except the observable phenomena of human behavior, in its eagerness to become an empirical science. The tangible asserted its tyranny over the operations of the mind, seeking to reduce thinking and willing to elementary processes already understood by science.

Freud believed that human nature follows the same rigidly determined processes as physics and chemistry. He left no room for human freedom, looking upon life as a running conflict between pleasure-seeking instinct and the strictures of society. Since Freud's death, a radical reorganization of psychoanalytic theory has brought new appreciation of the striving, purposive self, giving rise to the quip that the soul has returned under new management. The idea of the whole person with its elements of intention and autonomy, upon which numerous sects in psychology are finding contemporary agreement, becomes increasingly compatible with the Christian view of man.

The word "salvation" also has an unfamliar sound to modern ears. It seems to belong to an older era of revivalism and evangelists. The English word implies a rescue operation from some threat or evil. The Greek word, preserved in that division of theology known as soteriology, signifies a restoration to health or wholeness. By either meaning, salvation is relevant to what Sorokin has called the crisis of our sensate culture, and what many others describe as the sickness of our time.

It is equally relevant to the natural man who, according to the Christian view, exhibits both grandeur and misery. Created in the image of God, he has the capacity for expressing love toward his Creator and his fellow-man. But exercising his moral freedom, he responds in egocentricity and willful pride by rebelling against his creaturehood. In terms of potential moral achievement, he can reach beatitude; in his actual guilt and anxiety, he is wretched. Unregenerate man apart from God is described in biblical-psychiatric language by Paul as "estranged and hostile in mind, doing evil deeds." Man needs to be rescued from what he has become and restored to what he was created to be. This is salvation.

Two well-known British converts to Christianity describe their own inward struggles, each in his characteristic way. C. S. Lewis wrote:

> For the first time I examined myself with a seriously practical purpose. And there I found what appalled me; a zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatreds. My name was legion.

C. E. M. Joad expressed it more formally:

> . . . The fundamental . . . nature of human sinfulness is intolerable, unless there is some source of guidance and assistance outside ourselves to which we can turn . . . Presently the facts of sin and evil came to present themselves with such overwhelming strength that unless one were able to seek assistance . . . one would give way to despair. The more I knew of it, the more Christianity seemed to offer just that strengthening and assistance. And with that the rationalist-optimist philosophy, by the light of which I had hitherto done my best to live, came to seem intolerably trivial and superficial . . . I abandoned it, and in abandoning it found myself a Christian.

Only the Christian doctrine of salvation penetrates to the root of man's rebellion. Evil deeds are ordinarily punished in an order where justice prevails. In his unique self-transcendence, man recognizes that this is what he deserves and feels guilt. He is aware of his impotence to meet the demands of the moral law, and suffers despair. To alleviate his symptoms, science give him tranquilizers. Psychology offers him his choice of several dozen sectarian psychotherapies, most of them underlain by some naturalistic doctrine of man.

Only the Christian understanding of man apprehends both the depth of his sin and despair and his capacity for saintliness. Only the Christian gospel proclaims a God who loves men while they are "still in the wrong" and who causes them to become lovable by enriching their lives with undeserved love. Only Christian love supersedes the harsh demands of justice and dissolves the guilt that accrues from man's willfulness. As commitment by faith transcends the tangible, wayward man experiences the reality of the unseen and apprehends for himself the meaning of salvation.

Teachers' Summer School Ought to be an Indigenous Canadian Project, Top Announces — Co-sponsorship Runs Smoothly

by Robert Lee Carvill.

Mr. John E. Top, administrator of the Summer School for Teachers held in July and August in Woodbridge, Ontario, reports that he and each of the professors teaching at the school — Dr. Marion Snapper, Dr. Gordon Spykman, and Dr. Arnold De Graaff — believe that the project ought to be sponsored by Canadians for Canadians, but that professors at Calvin or other reformed colleges in the U.S. ought to be consulted and asked to teach as the need arises.

Top states, "The Canadian Christitan school system is different than the U.S. Christian school system. We have different problems here. Our movement is a young movement; we have to establish ourselves yet. In the U.S. we have experienced teachers that young can lean on. Here we have to build up with young teachers growing together. We also need different kinds of psychology courses for teachers in Canada, especially with a more specific emphasis on the child and what education really is, because that beginning teacher is so young."

Dr. Marion Snapper confirms Mr. Top's observations, and adds: "International boundaries cut deeply into the educational enterprise. As an illustration, I found my mouth full of teeth when I tried to talk about the relation between schools and government in Canada. This different relationship quite deeply affects the curriculum. This is especially true in Social Studies and literature."

Dr. Snapper says further, "The National Union of Christian Schools is first of all, national. Their representative goes to Washington and Lansing, but not to Queen's Park. Patronage, but no service — that's the problem. Even the NUCS curriculum center has only one Canadian contribution — a United Church curriculum."

Co-sponsorship Runs Smoothly

Mr. Top states, "Despite one rumor I heard from just one person that we are fighting like cats and dogs, it simply isn't true! An excellent atmosphere of cooperation has prevailed here in the building and between the teachers."

He also says, "I'm very happy and thankful that we worked together here this summer. If this hadn't happened we would have had two summer courses in two different buildings, and that isn't good. I'm very happy with AACS and OACS co-operation with the Calvin professors. It has worked out very well."

Professors Look Forward to Closer Course Integration

Without exception the three professors — Drs. Snapper, Spykman, and De Graaff, expressed regret that they were so busy with their own courses that they did not have time for a more truly integrated sharing and discussion of each other's classes and teaching. And all expressed a desire to work closer next year.

Dr. Snapper expressed surprise that he had not been consulted more by the experienced teachers (he's a curriculum expert) developing a new curriculum under Dr. De Graaff, but he hesitated to attribute motives. "They are all working so industriously — it's simply amazing. They are a credit to the Christian School of Canada."

The Summer School for Teachers is co-sponsored by the Ontario Alliance of Christian Schools, the Association for the Advancement of Christian Scholarship, the National Union of Christian Schools, and Calvin College. Between 75 and 80 students enrolled, including the 25 who worked in Dr. De Graaff's Biblical Studies and Social Studies Curriculum Workshop. Most of the remaining students, according to Dr. Gordon Spykman, who taught a Bible course, are young students with grade 13 and one year's teachers' college, "many have never had a Bible course in their lives." Dr. Marion Snapper, who taught two courses, one in the philosophy of education, and one in educational psychology, corroborated his colleague's findings.

Dr. De Graaff announces that 600 pages of curriculum material in Biblical Studies and Social Studies has been written and is presently being duplicated for trial use by all those who are interested in it, including teachers in the OACS, NUCS, NACS, and those in any other organization. Information can be obtained by writing to Dr. Arnold De Graaff, 141 Lyndhurst Ave., Toronto 4, Ontario.

In explaining the significance of this curriculum work for children in the Canadian and American Christian schools, he says for the benefit of parents reading Calvinist-Contact:

"Why is this important for Johnny — for your sons and daughters? Not because Johnny is going to have a lot of theory and Dooyeweerdian philosophy thrown at him. What is so important for Johnny is that we translate the biblical revelation that God is creator, and is Lord, and that He ordered creation, and that he gives us a task in it again in Jesus Christ, into the terms of his concrete daily experience, so that it doesn't remain something religious in his heart, but so that he can see what that means as he works it out daily in his life. This means that we can start with the story of creation in grade one and then go on to help Johnny to understand concretely what that means today by pointing there, and there, and there in the creation he knows and experiences. That's exciting, and I believe, historic. We believe we are building on the shoulders of Dr. Jan Waterink, the greatest Reformed professional educator — who first understood the biblical concept of the child's development and nature, but could not articulate that vision into curricula. Now we can begin with many others to flesh out a complete curriculum."

De Graaff says, "The AACS is only the tool to make this possible; if the AACS had not graciously offered to support this work in every possible way, it would still have to be done. But I'm very thankful that a Canadian organization has been willing to stand behind all these dedicated teachers to make this effort a success."

Church Announcements

CHR. REF. CHURCH

Called

to Scarborough, Ont., Rev. J. Klomps from Brockville, Ont.

Declined

for Surrey, B.C., Rev. M. Pool of Houston, B.C.

Dr. Marinus J. Arntzen

Gereformeerd predikant te 's-Gravendeel (Nederland)

komt hier spreken over de volgende onderwerpen:

"De Nieuwe Theologie en haar bedreiging voor het geloof der gemeente."

"Aanvallen op de belijdenis, dat Gods Woord onfeilbaar is."

Hij komt in LONDON (ONT.) op DINSDAG, 15 SEPT.
in HAMILTON (Mount Hamilton Church) op DONDERDAG 17 SEPT.
in TORONTO (Second Chr. Ref. Church) op DINSDAG 22 SEPT.

Houdt die avond vrij!

Er zal ruime gelegenheid zijn om vragen te stellen.

BOOK NOOK

NEW NEW NEW

Selected Shorter Writings of B.B. Warfield

Vol. I, edited by Meeter. $8.25

Dr. Meeter supplements the original 5 volumes in 2 volumes of the highly important work of Warfield. There is again a great demand for Warfield's books. The articles are shorter, more practical, popular covering subjects which concern all of us.

SPEELMAN'S BOOKHOUSE LTD.

REFORMED BOOKSTORE OF CANADA
10 Golfdown Drive,
Rexdale, Ontario 741-6563
or ask your local bookseller.

CALVINIST - CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.00	U.S. $11.50
Other countries	Can. $6.50	Can. $12.00

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

The publisher will not be responsible for the loss of any manuscript, drawing or photograph. The publisher accepts no responsibility for opinions of its authors.

Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permisson of the publsher.

One of the many picturesque scenes in the Maritimes. Canada's Eastern Provinces have a lot to show — both to sightseers and artists.

Youth Speaks

Many times we are told that there is a growing rift between generations. Probably this phenomenon is not as new as it sounds. The older generation of our days has heard the same expression in their youth as the present young people propose now.

Nevertheless it would not be wise if the older people would turn a deaf ear to the younger ones. By the same token it may be expected from the younger generation that they at least would listen to the older folks. If we a priori tell one another that the generations do not understand each other then there is no communication possible.

In this issue we publish an article by Mr. Theodore Plantinga under the tile "The Moral Revolution and the Generation Gap". We have given this article a place, not because we could agree with everything which is said, but because we are convinced that we all should listen to what the younger generation has to say. To avoid misunderstanding we may quote a few explanatory notes from an accompanying letter. It is the author's belief "that in most Communist countries and especially the Soviet Union, nationalism, self-interest and local traditions have won out over the Communist ideal of world-wide revolution."

Concerning the remarks about President Nixon the author writes: "What I said about Nixon was not intended to be a charge or an accusation; it is merely a description . . . He can fairly be described as an unrepentant cold warrior. The word 'unrepentant' is not, of course, intended to refer to Mr. Nixon's spiritual health."

So far the explanation.

We want, however, to say a thing or two more about Mr. Plantinga's statement at the beginning of the article. Says he: "We Christians are not really as different from those who do not know Christ as we like to think. Many of our young people are caught up in student and youth movements that originate in the Humanist camp, e.g. the New Left. And most of the older people that fill the church pews on Sunday morning behave in public life and politics in much the same way as their neighbours who have no church connections."

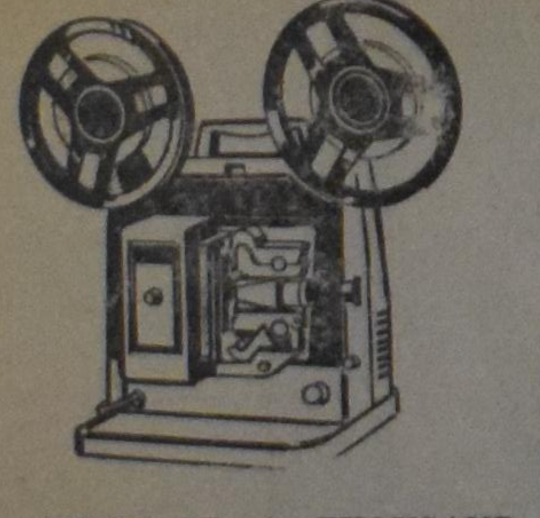
Assuming that this is a correct description, then the older people have to ask themselves a few penetrating questions. What did we pass on to the younger folks? Did we present Christianity as a set of rules? Did we fail to show them sparkling eyes which are looking towards the future of the Day of Jesus Christ? Didn't we show them that Christians in themselves are not any better than any body else, but that the basic difference is that the Christian faith confesses that "I no longer live, but that Christ lives in me"? In short, did we not live what we believe?

Younger people should see in older people something which makes them jealous, which challenges them, or, to say it with a well-known hymn: "Christ only, always, living in me."

If young people see that inspired, happy, vital, and strengthening faith in the older folks, it seems to us that the problems of the generation gap will be greatly reduced. That does not mean that the differences between young and old will be taken away. Of course not. A young man who talks and thinks like an older man in unnatural, just as an older man, who talks and thinks like a young man, is not mature.

But in the real, genuine Christian faith there is no gap, even though there may be differences. However, these differences together make the unity, which is the hallmark of the Church of Jesus Christ.

D.F.



Movies WITH MEL

ANNE OF A THOUSAND DAYS. Starring Richard Burton as Henry VIII and Genevieve Bujold as Anne of Boleyn.

Anne of a Thousand Days is the story of the love affair between the powerful and fiery-tempered Henry VIII and a sharp-witted and pretty young girl named Anne Boleyn; an incident that sparked the founding of the Church of England, now commonly referred to as the Anglican Church.

Henry had divorced his first wife, Katherine, because she could not give him any sons who would inherit his throne and because she was his dead brother's wife, and therefore according to a passage in Leviticus not really his wife. Since the pope had not been willing to grant the divorce, Henry promptly made himself the head of the new English church and granted himself the divorce.

His marriage to Anne, at first a promising union, eventually becomes a mere battle of wits, especially since Anne does not give birth to any healthy sons either. Anne is then found guilty of adultery and incest, falsely of course, and is beheaded — with Henry looking calmly on.

Henry's character is superbly portrayed in most parts of the film, with the exception of the amourous scenes with Anne. Here Burton plays the role of too sensitive a man to suit the character of the red-headed Henry. Since in the opening scenes of the movie Henry justifies for himself the death of his first wife, Katherine, in such an odd and detached manner, one can scarcely accept the sanity of any of his following actions, least of all his amourous affairs.

Henry is indeed mad. His concern is not so much with God, Anne, or a future heir to the throne as it is with his own interests and his own desire to be the most powerful person in the land. He is proud to the point of madness. Anything that attracts his notice must be in his power: anything animate, inanimate, or human. It was therefore not Anne whom he was after but her stubborn pride that he could not see going unchallenged. And it is therefore at the conclusion of the movie that he justifies in the same setting and in the same manner the death of Anne. By this action the film is not only very subtly unified, but Henry's madness is once more asserted.

The movie portrays Anne's character as well as it does Henry's even though she seems to play the lesser part. Her direct contrast with the dark-haired Katherine is of some significance. On the whole Genevieve plays her part well.

Such characters as the future prime minister Cromwell and the Cardinal Woolsey must not be ignored either. The difficulty in pinpointing their allegiance helps to add a sense of uncertainty, of mystery to the film. Is Cromwell loyal, sadistic, human? Whom does Wolsey serve, the king, the pope, or himself?

It is between Woolsey and the king that the question of supremacy arises. In situations of conflict who should have the final say — the church or the state — the pope or the king? Henry's answer is very simple indeed. "My will is always God's will. When I pray God answers. Let no man question that." It is really a problem that existed then and even today has not yet been fully answered.

The conclusion of the movie is satisfying because one finally is convinced that Henry is insane and that Anne's death has not been a complete loss because her daughter Mary will one day sit on the throne. And yet there is food for thought in some of the other matters on which the movie touches.

Overall, the movie is one that portrays character, contains interesting conflicts, and also has the added feature of some colourful photography.

H. A. De Vries.

Pastoral Counselling

STRONG PERSONAL FEELINGS

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain.

The man who was talking with me showed good insight into his character when he described himself as a person of strong likes and dislikes. He said, "When I like someone, I like him very much and I will go out of my way for him. But when I dislike a person I positively hate him." There are such people. And usually they are not happy. They are socially not accepted because they do not make the most pleasant companion, nor do they make good co-workers, because there are too many people with whom they don't get along too well. They are constantly on the defensive because of the fact that they see so many people they dislike.

We all have a certain amount of things we don't like, and there are some things that we do like. If some people would list the things that they like and the things that they don't like the second list would be a long one and the first list a short one. This betrays a negative attitude towards life. It shows that this is the kind of person who has set himself against a great many things. He feels rather important about his own feelings and so he feels a need of expressing them by saying, "I don't like this," or "I don't like that." In extreme cases this would indicate an almost paranoiac type of personality. The kind of personality that is constantly hostile and is opposed to things. And we do have our share of people who are always negative and always critical and always destructive in the things that they say.

A child will refuse to try some new food. Mother says, "But you never even tasted it. How do you know you don't like it." But if the child has not been trained to eat various different kinds of food, to try something new once in a while, these kind of remarks won't make any difference. Because likes and dislikes are not the kind of things that grow out of thinking, but only out of feeling. And there often is no reason at all why people don't like certain kinds of food. One person finds it very enjoyable. The taste of fish is the same to both people, but the reactions vary greatly. And often we are conditioned by previous experiences, often early already in life. It is not reasonable, but it appeals to the senses. The pleasant experiences influence our likes, and the unpleasant experiences our dislikes.

It has been proved that often we are influenced in our dislikes by the various factors that are purely incidental. The color or the texture of our food may influence us so that we don't even want to taste it. Vance Packard, in his popular book, The Hidden Persuaders, has shown how various little factors influence the buying habits of people. The color of the package, or the fancy cap on a bottle. For children some of the cereals that they will eat are not particularly tasty, but it is due to the fact that they are shaped or colored or because there is a prize that is promised in the box.

It has been shown that many people will respond to certain kind of influences by liking things, and other kinds of influences again will make us dislike things. This is not so bad when it comes to eating spinach, potatoes, peas, or fish. We can pretty well get along without some of these things. I can remember that when we were younger and we at home had to live on a minister's salary, that we ate quite a few potatoes. And to this day I still don't like potatoes too well. I think it is a conditioning of the past. When it comes to food it doesn't make that much difference. Most of us get a fairly well-rounded diet. But when this pertains to a person, it becomes a different thing. Often we will dislike a person even though we have never met him before because he reminds us of someone. He looks like someone with whom we have had some unpleasant association in the past.

Differences in human taste are manifest also in more important areas of life. A man says, "I dislike reading, so I never read a book." Such a person is not talking in a very rational way. Possibly one of the reasons why he doesn't like reading is because he never reads a book. But the fact is that he is robbing himself of something that is extremely important, and he is becoming like so many people are in our country, almost illiterate. Because, even though they can read, they would prefer to get their information by T.V. or radio or in some other form.

Other people say, "I hate crowds, so I never go to society meetings in the church." Some people dislike discussions and so they will do everything they can to avoid them. They will just be quiet in groups because they might make a fool out of themselves if they would open their mouths. Actually, they might be able to contribute something if they really wanted to.

People with strong personal feelings have dislikes that can cut deeply into important areas of life. They can even influence our spiritual life and our Christian witness. For the man with strong likes or dislikes makes a poor adjustment to life. He lacks the kind of moral discipline that he needs to live a well-balanced life. He has undisciplined feelings. For often we must learn to do the things that we would rather not do. And there is a satisfaction in doing the unpleasant things. But this is the kind of thing that a lot of people don't want to do. And when so many of our children are being spoiled and parents cater to their likes and to their dislikes, they don't really discipline their feelings but they go entirely according to the fact, "I like this or I don't like that."

There is another area where there are great differences here. I often find in married couples who are having problems that a man who gets married said, "Well, I always lived that way before I was married, why can't I live that way now. Must I change my pattern of living just because I said, 'I do' in a marriage form." Or a wife will say, "How come that when I was home I could live in a certain way, and now my husband feels that I have to live differently." We might just as well admit that there have to be adjustments in marriage and that we cannot just go by our likes and by our dislikes, but that we have to build our lives on the discipline which regulates our feelings. Don't live by feelings alone, because it is dangerous. Put your feelings under the control of higher forces.

It is extremely dangerous to go through life and to say, "I dislike that person," because of the fact that we should be involved with our fellowmen. We are living in a world in which it becomes very important that we look at others as our brothers and our sisters. For we have a common concern with them in the kind of world in which we live. This is particularly true for us as Christians. We have no business having strong dislikes toward people.

Abraham Lincoln was once heard to say about an aid who was walking through his office, "I've got to get to know that fellow better because I'm beginning to hate him." This is what we should do. Get to know other people. Become involved with them. And you will find, too, that you will often find likeable qualities in other people, in people where you would least expect it.

Learn, then, to control these strong personal feelings. For to live a well-balanced Christian life we cannot afford to say, "I dislike or I like this so very much." For we must learn to govern ourselves according to the higher ideals which God himself places before us. And this is that we must seek to do His will.

★

THOUGHT FOR TODAY: I know that there are many people who will say that they believe in the Bible, but they never read it. There are those who say they hold the spiritual truths, but they prefer to sleep on Sunday morning. The goal of life must be an all-embracing goal that takes control of us. And when he does, we live joyfully. And then each day brings us just a bit closer to the goal and the purpose for which we are living.

The Moral Revolution and the Generation Gap

One of the most disturbing developments of the last few years is the growing rift between generations. This process goes on both within the Church and outside of it, and this is perhaps what troubles us especially. We Christians have long believed that we live by different principles and draw our strength and inspiration from a different source than those who do not confess the name of Christ. But we now find that the same alienation of generations that has rent the social fabric of secular North American society is gaining ground in the Christian community as well. The breakdown of communication between generations, the turn toward Marxism, anarchism and revolutionary political movements, and the growing traffic in drugs are all manifestations of this process.

As a 23-year-old university student, I find myself caught between the two generations and the two "cultures", and this is why I have undertaken the task of trying to explain the one generation to the other. Having grown up in Christian Reformed home and in close association with the church (until four years ago, I intended to become a minister), I think I can understand the attitudes, values and concerns of the "older generation". But my experiences during the past few years, as a student at Calvin College, the Johns Hopkins University and the University of Toronto, have forced me to sympathize, and even identify, with the "student generation", and I now find that I share many of their attitudes, values and concerns.

We Christians are not really as different from those who do not know Christ as we like to think. Many of our young people are caught up in student and youth movements that originate in the Humanist camp, e.g. the New Left. And most of the older people that fill the church pews on Sunday morning behave in public life and politics in much the same way as their neighbours who have no church connections. What this means, first of all, is that we have not taken Christianity seriously; we have been afraid to admit that it makes a fundamental difference in our lives. And today we are beginning to pay the penalty for our failure. The godless society built by the Humanist community is coming apart at the seams, just as we always predicted it would, but to our surprise we find that we are being destroyed with it. Christian young people are becoming fundamentally disillusioned with the existing social, political and economic order, but because the churches have virtually nothing of relevance to say about the crises we face today, these young people are turning toward new forms of Humanism instead, particularly neo-Marxism.

What I am saying, in other words, is that we Christians now find ourselves enmeshed in the current crisis within Humanism, a crisis that threatens the very foundations of society and government. And that crisis manifests itself especially in the two related phenomena of the revolution in morals and the generation gap. These problems, then, are problems for us just as well as for the world, and if we are ever to find our way out of the wilderness toward a brighter future we shall have to face them directly.

We should begin, I think, with the concept of a generation. We all know that a generation is a period of time of some twenty-five years, roughly the age difference between parents and children. But when we speak of a "generation gap",we refer to something more specific. The phrase generation can communicate with implies that the members of one and understand one another, but that meaningful communication with members of some other generation is impossible. Many teenagers feel that they have to thrash out their own problems among themselves, for there is no prospect of ever discussing the things that really matter to them with their parents. And the parents, conversely, frequently feel that their children have no appreciation or understanding of what they, the parents, have to go through simply to provide adequately for the family.

What is it, then, that facilitates communication and understanding between the members of a generation, making them "of one mind"? Simply stated, it is the set of decisive experiences shared by the members of that generation in their formative years. This set of experiences shapes their character, beliefs and ways of thinking, leaving on them an imprint that most of them will carry to their graves. In the case of today's "older generation", the decisive experiences are the depression of the 1930's and the second World War. And today's "younger generation" has been shaped by its disillusionment with America and all it stands for. This disillusionment results from the brutal war in Vietnam and the frustrating struggle to achieve the racial and economic equality which American democracy promised but never provided.

The mentality of a generation, then, takes shape in response to a set of decisive and formative experiences. This entails that not everyone of the same age belongs to the same generation. The impact and meaning of the war in Vietnam, the civil rights struggle and the rise of the New Left have been lost on many American young people, and therefore they are not part of today's student generation. And at the same time, many middle-aged people are not part of the depression generation. John F. Kennedy, for example, grew up in such a wealthy home that he was scarcely conscious of the depression of the 1930's; therefore, he was not a member of his generation.

The concept of a generation, as I have outlined it, also means that generations do not necessarily come along every 25 years. Just as people are born in the interim, so decisive events occur in the interim. This may mean 40 years between generations, 25 years, five years, or perhaps even two years. Those whose minds were formed during the Kennedy administration and the early stages of the civil rights struggle, for example, are of a different generation than those who came to maturity during the Johnson administration. The Kennedy generation appears to the newer generation of which I am a member to be hopelessly naive and optimistic; it conjures up visions of blacks and whites marching together arm in arm singing "We Shall Overcome". The Johnson-Nixon generation, by contrast, is skeptical, to say the least, about the possibility of "overcoming". It is conditioned by the brutality and senselessness of the war in Vietnam and by the corruption and moral decay in both government and business that has more recently come into prominence. It regards the discovery that police-paid instigators are behind much of the campus violence in upstate New York — in an attempt to discredit the New Left — not as some new outrage but as typical of police behaviour. It is a hard-bitten, cynical generation, growing increasingly accustomed to violence and counter-violence. It regards the rule of law in the United States as a mockery, and it turns increasingly to the thought of Karl Marx and his successors for theoretical explanations of what is happening in North America. It pushes relentlessly forward to the conclusion that government, police authority and law are nothing more than tools in the hands of corrupt business interests and that the only way out of the current impasse, therefore, is revolution.

Human history is not always saddled with the conflict of generations. In periods of stability, peace and security, and in periods in which nothing happens, generational mentalities do not form. Each wave of young people grows up with the same attitudes, concerns and values as the previous one, and there is no problem of communication and understanding between the generations. This was the case, by and large, during the Eisenhower era, when no discernible generational mentality formed, although the Korean War and the terrorism of Joe McCarthy's Red hunts did each give rise to a generation. In today's complex, changing world, we will not soon again see the peace and stability that prevents the growth of a generational mind. The conflict of generations is a problem that will be with us for a long time to come, and we must learn how to cope with it.

This concept of a generation, I think, is the key by which we must seek to understand much of the current debate between youth and middle-age about morality. But before proceeding to draw the connection, we must clear up some misconceptions about morality and its place in human life.

One problem that we face is that we tend to think of morality in terms of abstract absolutes. This leads us to confuse two types of moral judgments that are essentially different. Suppose that Jones is an advocate of free love, while Smith is not. Smith discovers that Jones is conducting love affairs with three women at the same time. Hence, Smith judges that Jones is being immoral. Suppose next that Jones professes to believe in the strictest standards of honesty in financial dealings. But Smith finds out that Jones is cheating his employer out of money. Again Smith condemns Jones as immoral. There are obviously two different kinds of moral judgements involved here. In the second, Smith accuses Jones of not living up to his own moral code, not practicing what he preaches. But the first case involves a disagreement about what kinds of acts are right and wrong. In other words, it is a disagreement about moral standards. To censure Jones for practicing what he preaches, i.e. free love, is not the same as to censure him for failing to live up to his own moral code.

In the conflict between generations, it is commonplace for the older generation to condemn the members of today's student generation as totally immoral: they are sexually promiscuous, they desecrate the flag, they openly break the law by using drugs, and they even have the gall to splash around a capella in Washington's famous reflecting pool (under the watchful eye of Abraham Lincoln). I deeply resent this charge of immorality, and ill-considered blasts at the student generation by people like Vice-President Agnew have contributed materially to the alienation of generations. For at the heart of the conflict between generations is a disagreement about moral values, a disagreement that will not be resolved by name-calling. The members of the student generation are not a-moral, as the older generation seems to think. On the contrary, the student generation's indictment of the older generation is itself based on specifically moral grounds. The older generation, the students charge, is morally bankrupt and not to be trusted with the conduct of public affairs. The revolt of the student generation against the older generation, in other words, is a moral revolution. Its aim is to supplant what the students regard as a hypocritical decaying morality capable of bringing neither peace nor justice to the world with a new and more humane morality and set of values.

At this point, in order to circumvent the premature charge of relativism that is sure to arise, we must look again at what a moral code is We tend too often to think of it in terms of a series of abstract formulae. Thus some Christians insist that the Ten Commandments are a complete moral code in themselves. They are not, of course, unless a complete moral code is read into them — and this is usually what is done, under the dignified title of "exegesis". The problem with developing a complete moral code is that an ethic takes shape only in response to a concrete human situation with its unique problems and needs. The ethic of the Christian must always be directed and inspired by the Scriptures, but it cannot simply be squeezed out of the Bible in the way that juice is squeezed out of an orange. The basic reason for this is really quite simple: the institutions, customs and actions that an ethic governs take on their meaning only in relation to some social, cultural and historical context. Any attempt to legislate an ethic beyond these bounds will run into trouble, for the meaning, and hence the import, of the actions involved will change from context to context. There are situations, for example, in which it would be normal and proper to embrace and kiss a member of the opposite sex in the Netherlands, while such action in similar circumstances in North America would constitute a clearly recognized breach of conduct. In other words, the social meaning of the embrace and the kiss is different in Dutch society than in North American society.

An ethic is a way of life designed for a concrete cultural and historical context. It bears on all levels of human conduct, from the relationship between husband and wife to more contingent matters like style and dress. It is a "life-style", but more than a life-style. It includes, or should include, social, political and legal norms. It forms a totality sufficient to give guidance in all of life's situations.

An ethic, in short, is a way of life. The older generation has evolved a way of life that it is now trying to pass on to the youth. But this way of life is very much bound up with its mentality as a generation — it reflects the depression from which it arises and to which it is a response. Hence it is a frankly materialistic and individualistic ethic that leaves little room for charity, love and social values. The lesson of the depression seems to have been: squirrel away your money, guard your possessions and look out for yourself, because if you don't, no one else will. That the ethic of the older generation bears the stamp of the depression is in itself not surprising, for an ethic always takes shape as a response to a par-

(Continued on page 9)

Canada's First Protestant Church

by John F. Hayes

(Canadian Scene) — Built of stout American oak and pine imported from Boston, which was then British, St. Paul's Anglican Church in Halifax was erected in 1750, barely a year after the founding of the city. It is the first and oldest Protestant Church in Canada.

The church got its first organ in 1765. In the extremely interesting chancel are tablets to the memory of Sir John Wentworth, an early Governor of the Province, the Right Reverend Charles Inglis, the first Protestant Bishop of British North America, and others. There are twenty burial vaults beneath the church in which are interred many distinguished men including Governor Charles Lawrence who died in 1760.

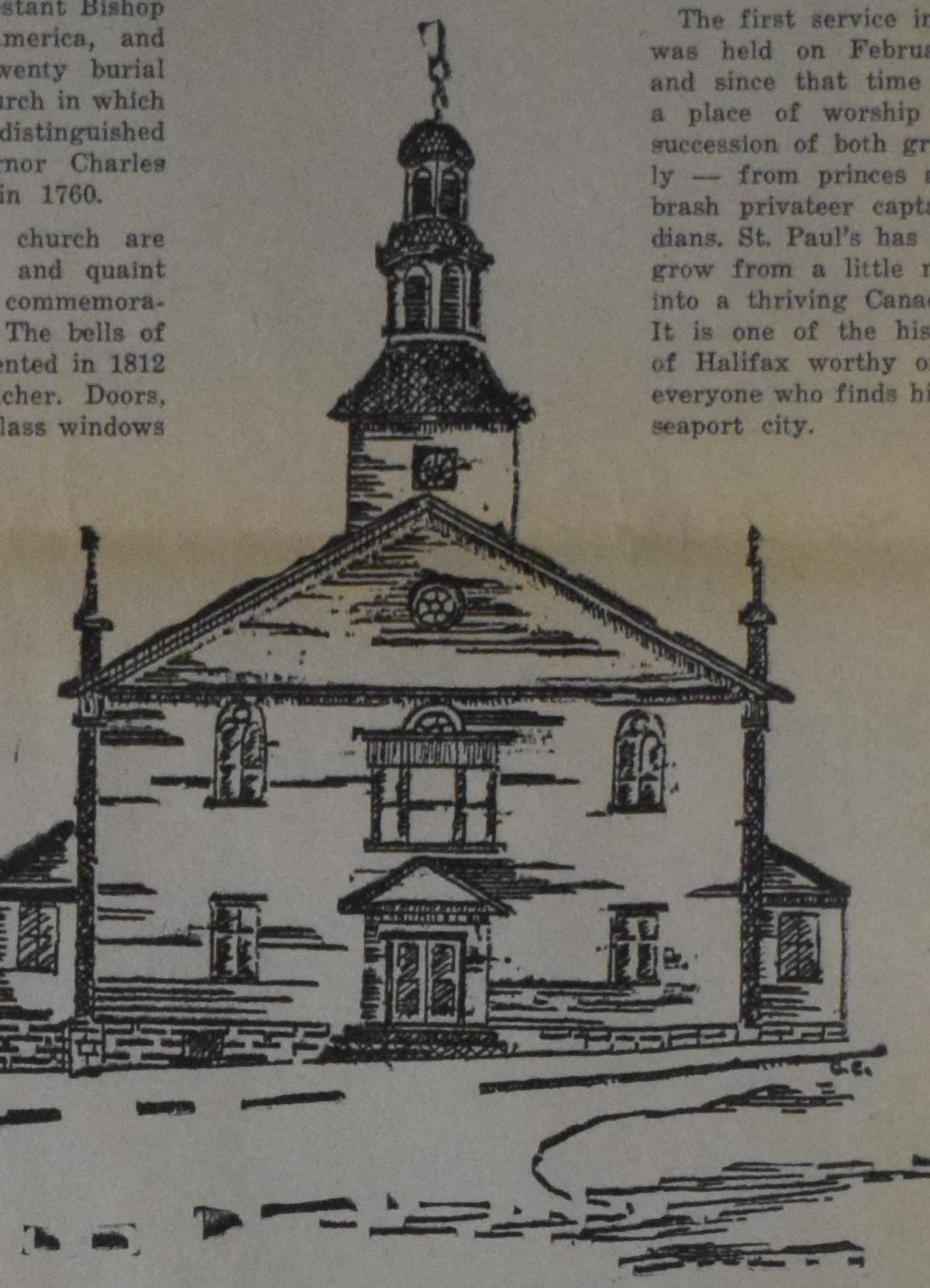
The walls of the church are covered with tablets and quaint funeral hatchments commemorating famous persons. The bells of the church were presented in 1812 by the Hon. A. Belcher. Doors, font, pulpit, stained glass windows and memorial gifts are donations of parishioners. Three pieces of a massive silver Communion Service bear the arms of Queen Anne. Famous regimental colours are enclosed in glass.

In the early days, Non-Conformists were permitted to use the church on Sunday afternoons, and Catholic Mass has been celebrated occasionally in old St. Paul's. Baptismal registers at St. Paul's include parties of slaves.

In 1760 the King created St. Paul's a "Church of Royal Foundation and of Exempt Jurisdiction". There is only one other "Royal Chapel" in Canada — the Anglican Church of the Mohawks in Brantford, Ontario.

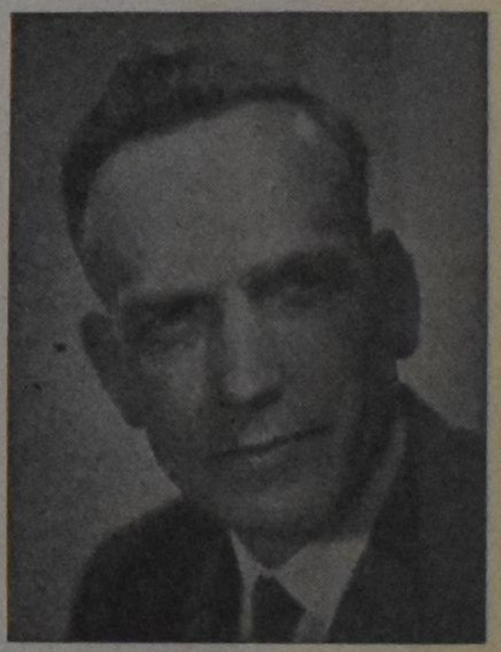
St. Paul's has changed little in its 220 years of existence; the vestibule entrance has been improved; a new tower has been erected at the north end wings have been added for extra seating capacity, and modern heating and sprinkler systems have been installed.

The first service in the Church was held on February 2, 1750, and since that time it has been a place of worship for a long succession of both great and lowly — from princes and peers to brash privateer captains and Indians. St. Paul's has seen Halifax grow from a little military base into a thriving Canadian seaport. It is one of the historical spots of Halifax worthy of a visit by everyone who finds himself in this seaport city.



CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

Paperback design by Wm. Hart

PRICE PER COPY $2.40 (prepaid)

PUBLISHED BY

GUARDIAN PUBLISHING COMPANY LTD.

Corner Gage & Main St. Box 312, Station B Hamilton, Ontario

Bidden en Getuigen

Eer zij roepen zal Ik antwoorden.

We hadden er alleen nog maar met elkander over gepraat. En gezegd dat het zo fijn zou zijn als we eens samen naar Holland konden gaan om onze 90-jarige moeder en onze andere familie en onze vrienden na al die jaren weer eens te bezoeken. Toen was de brief al onderweg, de brief van goede vrienden in Holland. "Als we er ooit eens over dachten om naar Holland te komen voor een bezoek," zo schreven zij, "dan willen wij de tickets wel betalen." De rest was dan voor onze rekening.

Zo zijn we dan gegaan, en nu wij er weer achter staan mogen wij van God's goedheid getuigen, die alle dingen heeft wél gemaakt en ons weer veilig heeft thuisgebracht.

Gij zult mijne getuigen zijn.

Het ligt niet in de bedoeling om hier een soort reisbeschrijving te geven van al onze belevenissen die zeven weken. Daar is deze rubriek niet voor. Maar als we ergens tekenen zagen van oprecht geestelijk leven dan willen we daarvan graag getuigen. Want ik ben er diep in mijn hart van overtuigd dat de geestelijke "kilte" in onze kringen, waar zovelen over klagen, voor een groot deel het gevolg is van "verstopte" en "opgedroogde" bronnen. Hier geldt: gedeelde vreugd is dubbele vreugd. Daar heb ik iets van ondervonden wanneer herhaaldelijk mensen naar mij toekwamen en spontaan hun blijdschap te kennen gaven over, en hun instemming met mijn stukjes in Calvinist-Contact. Hoe kunnen we blijmoedig en vrijmoedig getuigen tegenover mensen in de harde "buitenwereld" als we er nog nooit toe gekomen zijn om te getuigen in onze eigen kring, in de kerk, temidden van mensen die ons begrijpen en ons aanmoedigen? We mogen dan ook dankbaar zijn voor het ontstaan van de "grow-groups". Moge de hele kerk veranderen in één grow-group! Want wat niet groeit dat is dood of gaat dood.

Eventjes slapen.

Van die groei mochten we een bewijs zien in het leven van onze zwager, die acht jaar geleden na een geduldig gedragen lijden in zijn Heiland is ontslapen. Hij predikte nog nadat hij gestorven was. Ze hadden zelf geen kinderen, maar het vijfjarige buurmeisje was de lieveling in hun huis, en een altijd welkome gast. Brenda's liefste bezigheid was luisteren naar de Bijbelverhalen die "oom Bart" haar vertelde. Het bidden vóór en na het eten noemde ze "eventjes slapen". Dit was alles volkomen nieuw voor haar omdat haar ouders geen christenen waren, geen Bijbel in huis hadden en dus nooit aan tafel baden ook. Dat heeft de kleine Brenda als instrument in God's hand allemaal veranderd. Het begon al aan tafel vóór het eten. Haar ouders konden niet beginnen of ze moesten, met Brenda, eventjes slapen! Ze raakten ook door haar bekend met de Bijbelverhalen en kwamen dikwijls met hun vragen bij Bart. Zijn heengaan in vrede was, althans voor Brenda's moeder, een bewijs voor de waarheid van de Bijbel, en ze aanvaardde de Here Jezus als haar Zaligmaker.

Show-off.

Natuurlijk heb ik ook mijn vriend en zijn vrouw bezocht waarover ik al een paar maal heb geschreven. Wat hadden we elkander veel te vertellen! Het drong sterk tot mij door wat een armelijke plaatsvervanger correspondentie eigenlijk is voor persoonlijk contact met iemand, hoe na je elkander ook staat. Wat dat betreft gaat er niets boven een vertrouwelijk persoonlijk gesprek. Dan legt men als 't ware zijn hele ziel open en kan de ander ook een dieper inzicht krijgen in ons lief en leed. Zo werd het mij duidelijk wat een zwaar kruis zij te dragen hebben, en verbaasde het me des te meer dat zij er zo rustig en welgemoed en blijmoedig onder konden zijn. Dat is een grote genade van God. Onwillekeurig moest ik denken aan een (overigens onbelangrijke) gebeurtenis uit mijn leven.

Op Java stond ik, juist voor de oorlog, samen met mijn vrouw aan het hoofd van een Jongenstehuis voor zwakzwinnigen, met ongeveer honderd verpleegden. Een onderdeel van de arbeids-therapie was het maken van speelgoed, dat aan winkeliers werd verkocht. Ik had een lange 'shop' met in het midden een werktafel waar, aan de "lopende band", houten poppenstoeltjes en -tafeltjes werden gemaakt. Op deze wijze kon ik ze er allen aan laten werken al naar gelang van aanleg en bekwaamheid.

Er kwamen vaak mensen op bezoek om de inrichting te bezichtigen, en een klein beetje 'show-off' was dan niet misplaatst, en de jongens hadden daar zelf ook schik in. Ik plaatste zo'n stoeltje op de grond, legde er een plankje op en ging er met één voet en mijn volle gewicht op staan om te laten zien hoe sterk het wel was!

Doet God dat ook niet soms met ons?

Proberen of zijn werk wel sterk genoeg is?

Of misschien een beetje als 'show-off' terwille van een "gast", zoals bijvoorbeeld in de geschiedenis van Job?

Heb vertrouwen.

Mijn vriend las ons ook een paar mooie, door hemzelf gemaakte gedichten voor, die hij beloofde te copiëren en over te sturen.

Van dichten gesproken: door een vriendin van mijn zuster werd mij het volgende gedichtje ter hand gesteld dat ze drie jaar geleden gekregen had van een toen tienjarig meisje, Lenneke Hoogerwerf geheten. Ik laat het hier volgen, niet om de dichterlijke kwaliteiten te tonen, maar als een getuigenis van wat er kan leven in het hart van een tienjarig kind.

HEB VERTROUWEN

Wees nooit mismoedig
Vertrouw op hem.
Straks komt de zegen overvloedig,
Dan kunt ge loven met volle stem.

Dan kunt gij juichen en zingen,
Gods trouw beminnen.
Waarom wankelt ge in het geloof?
God zei toch: Ik doe al wat Ik beloof?

Je moet altijd op God vertrouwen,
Al zit je in de diepste nood.
Je moet niet altijd maar weer rouwen,
Maar wel geloven tot je dood.

Als je dat doet dan ben je gelukkig;
Dan kun je leven in genot.
Dan kun je God's liefde voluit beminnen;
Dan heb je pas een heerlijk lot.

Dan wacht je na het aardse leven
Ook nog een heerlijk leven bij God.

Dan is het goed —
Dan heb je al wat je doen kon, gegeven.

Ik zag op Jezus.

Door ons bezoek aan het oude vaderland zijn vele oude herinneringen wakker geroepen. Gebeurtenissen die we allang vergeten hadden, maar ook zulke die we ons hele leven door als een schat in het hart hebben meegedragen.

Het moet nu zowat 45 jaar geleden zijn. De datum weet ik niet precies meer, maar ik weet nog héél goed waar ik zat en wat ik deed. Ik was bezig mijn moeder te helpen met het beitsen van de vloer, en deze bukkende en kruipende houding paste zó goed bij mijn geestestoestand, want naar lichaam en ziel was ik diep neergebogen door de ondragelijke last van mijn zonden.

Enige tijd tevoren had ik van een kennis die in boeken handelde een boek gekocht, getiteld: Het Zien op Jezus. Ik nam het boek, ging zitten, sloeg het open en begon te lezen. Mijn heilbegerig hart schreeuwde om verlossing van mijn schuld en om vrede met God.

Ik was genaderd tot bladzij 128, de tweede kolom, waar de schrijver pleitte met zijn lezers om tot Jezus te komen, onze hemelse Bruidegom, en ons volkomen aan hem toe te vertrouwen. Als een zucht kwam het diep uit mijn hart: "Ja, Here, ik kom."

En toen gebeurde het!

De letters begonnen te schitteren alsof in goud gedrukt.

Ik voelde mij plotseling omkleed met een blinkend, sneeuwwit gewaad. Ik herinner me dat ik het zat te bewonderen zoals iemand doet die voor het eerst een nieuw pak aan heeft. Een stroom van gelukzaligheid ging door mijn ziel. En alles wat ik kon stamelen was: "Waarom mij, Here? Waarom juist mij, onder al die miljoenen?"

Ik weet niet meer hoelang ik zo gezeten heb. Ik herinner alleen de krampachtige pogingen die ik deed om deze toestand van verrukking te bestendigen. Maar ik voelde wel dat dat niet ging, en dat ik weer de berg moest afdalen en mijn weg moest voortzetten.

De herinnering is me echter altijd bij gebleven. Natuurlijk, wie zou de stonde van zijn wedergeboorte kunnen vergeten? De eerste met wie ik deze zielsgelukkige ervaring deelde was mijn vrouw, met wie ik toen nog verloofd was.

Blijde dag, zaal'ge stond'
Toen 'k Jezus als mijn Heiland vond.

't Was werkelijk goed weer eens in 't oude Vaderland te zijn!

B. Boulogne.

Belastingvrije

CIGARETTEN

$2.40 per carton.

Vliegen naar Europa? Naar Caribbean? Naar U.S.A.? Profiteer van besparingen tot 60% op horloges, gouden en zilveren sieraden, parfums, fototoestellen, en andere geschenken bij de nieuwe, uitgebreide Duty Free Shop, Toronto International Airport. Kom tijdig, neem een uur voor vertrek of vraag uw reisagent of groepleider "pre-order" formulieren, of bel **The Duty Free Shop, (416) 676-2857** voor meer inlichtingen.

From other presses

JOSHUA'S LONG DAY

Considerable interest (and controversy) was generated over the publication of the article **The Sun Did Stand Still** appearing in our April Newsletter (and which was reprinted in Calvinist-Contact of June 25, 1970. - Ed.). We received the article from Miss Hazel Brown of Baltimore, Maryland who had verified it and received permission from Mr. Hill, the author, to reprint it.

A number of our readers have attempted to provide further verification with somewhat disappointing results. Several people wrote to Mr. Hill at the Curtis Engine Company in Baltimore; their letters were returned with the notation there was no such firm. Several people received replies from Mr. Hill through a form letter in which he states that he did not write the article as it appeared in the press. One reader personally contacted Mr. Hill and reports that he disavows the article as written and that he cannot remember where he received the information on which the article was based.

Dr. Davidheiser wrote the NASA office at Greenbelt, Maryland. They replied that they knew nothing of Mr. Harold Hill and could not corroborate the "Lost Day" reference. They stated that the effects of epic events such as Leap Year, Babylonian Calendar, sequential perturbations, etc. are considered in the development of long term running computer programs. Although they are limited in that many of their calculations terminate with Babylonian Calendar events (6,000 years ago), this has never given their programmers any unexpected difficulties. The concluding paragraph reads, "Although we make use of planetary positions as necessary in the determination of spacecraft orbits on our computers, I have not found that any 'astronauts and space scientists at Greenbelt' were involved in the 'lost day' story attributed to Mr. Hill."

Ferrell Jenkins of Temple Terrace, Florida calls attention to the fact that the same general story is recounted in Harry Rimmer's book **The Harmony of Science and Scripture (1936)** in which he notes C. A. Totten (in 1890) had established the facts. Bernard Ramm in **The Christian View of Science and Scripture** refers to Rimmer's discussion of this long day. The computer angle was added in the current account to give it a modern flavor.

We do not apologize for printing the article. It was news. We know that there was a lost day in Joshua's time even though science at this time cannot verify it or explain it. In God's right time science will verify the Scripture account.

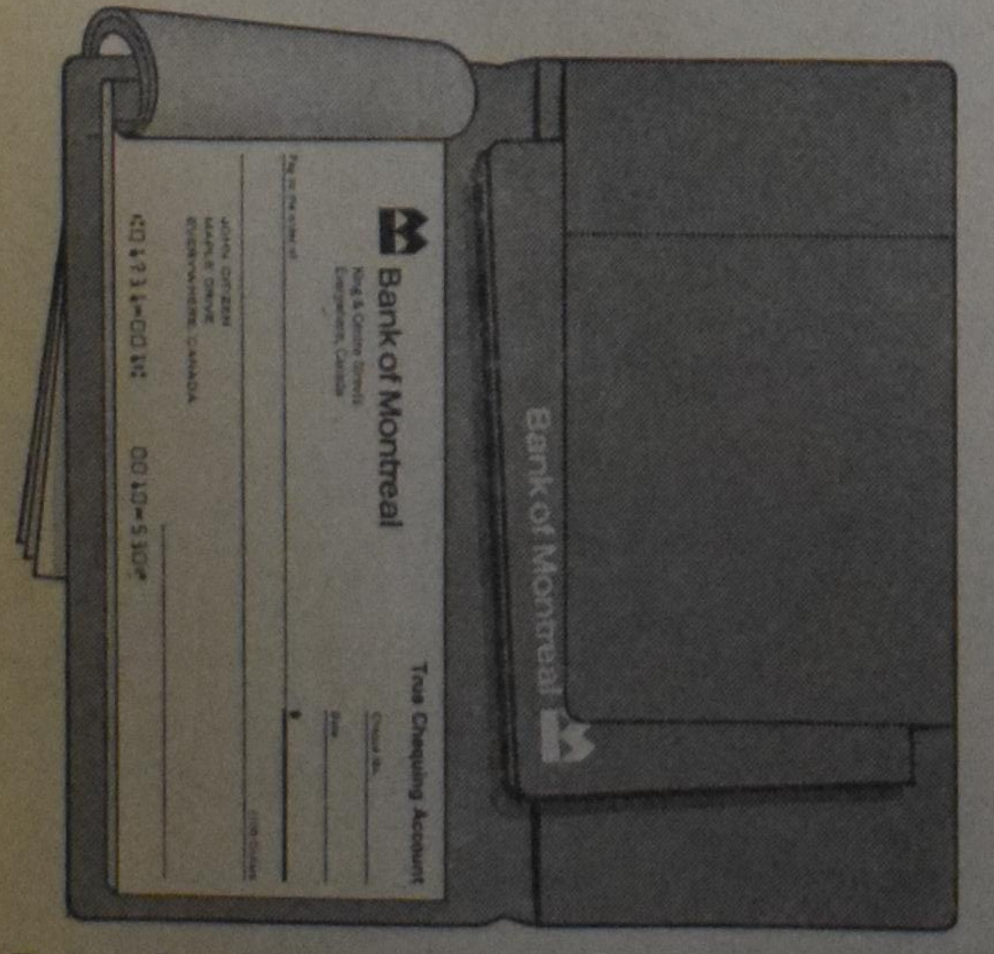
— Bible Science Newsletter.

A. Hosmar, C.A.

CHARTERED ACCOUNTANT

47 Prince St.
Suite 4
OSHAWA, ONTARIO
Phone 723-1221

De geld planner



Echt Sparen

Geeft een attractieve rente over het maandelijkse saldo. Helpt U te sparen voor de zaken die U wenst — geeft U een stevig houvast op wat U hebt.

Echt "Chequing"

Verstrekt een maandelijks rekening overzicht. Gratis met naam bedrukte cheques. Gecombineerd met uw echte Spaarrekening heeft U een compleet overzicht van uw financiën. Bovendien gratis "Chequeretary" omslag.

Bank op de nieuwe Echte manier bij

Bank of Montreal

The First Canadian Bank

Een van de meest beroemde parken in Canada is "Butchart Gardens", dicht bij Victoria, de hoofdstad van British Columbia, op Vancouver Island. Nadat de door de Butchart-familie geëxploiteerde steengroeve uitgeput was, besteedden zij een groot deel van hun kapitaal aan het herscheppen van het terrein in een ware sprookjestuin. Onze foto toont de enorme fontein, die velerlei vormen aanneemt en 's avonds met gekleurde schijnwerpers is verlicht.

GEZIN EN SCHOOL

Als dit nummer van ons blad de lezers bereikt zullen de meeste scholen al weer zijn begonnen. Enkele mogen nog gesloten zijn wegens de vakantie, maar dat is toch slechts iets van een paar dagen.

Dat betekent dat ouders ook dit jaar opnieuw een beslissing hebben moeten nemen. Hebben zijn hun kinderen laten inschrijven in een christelijke of in een public school. Het doet er niet toe of dit een lagere dan wel een high school is. De keuze, die de ouders gemaakt hebben, is van vèrstrekkende betekenis. Een school is maar niet een instituut waar wat kennis bijgebracht wordt. In een school wordt een kind gevormd, het karakter wordt ontwikkeld, het kind wordt klaar gemaakt voor het leven, hetgeen iets meer is dan het bijbrengen van kennis.

Daarom is de keuze van de school zo belangrijk. Zoals een kind voor altijd de naam zal dragen, die het bij zijn geboorte ontvangt, zo zal het kind ook de gevolgen meedragen van hetgeen in zijn jeugd met hem is gedaan.

Daar heeft uiteraard de school veel mee te maken. Ouders zijn slechts in staat hun kinderen ten dele op te voeden. Voor een deel moeten zij daarin bijgestaan worden door de onderwijzers, die echter dezelfde lijn zullen moeten volgen van die ouders. Maar wat te zeggen, als er in de gezinnen, waaruit die kinderen komen, geen lijn valt te bespeuren?

Het is geen denkbeeldig gevaar, dat ouders de opvoeding, vooral de CHRISTELIJKE opvoeding aan de school overlaten. Dan is er thuis niet veel lijn, dan hebben de ouders niet veel overtuiging of standpunt, en dan moet de school maar zien recht te breien wat thuis scheef is gegaan. Maar dat is de taak van de school niet.

De maatschappij wordt niet opgebouwd uit scholen, maar uit gezinnen. En vooral het christelijk gezin is van buitengewone betekenis voor de maatschappij. Meer dan wij geneigd zijn te denken. De christelijke school begint heus niet veel, als de kinderen in de eerste (en latere) jaren van hun leven niet CHRISTELIJK zijn gevormd.

Nog teveel wordt in onze gezinnen religie gezien als een "set of rules", als een lijst van wat een mens wel mag en wat hij niet mag. En te weinig wordt gezien en beleefd, dat christen zijn iets heel moois is, iets waar je naar verlangen kunt. Dat moet een kind al vroeg leren, nog vóór het naar school gaat. En kind moet in zijn vader en moeder kunnen zien, dat het christelijk geloof iets doet aan een mens. Dat kan zo'n kind niet onder woorden brengen, maar dat hoeft ook niet. Ouderen kunnen dat evenmin precies beschrijven, want ten diepste is het christelijk geloof iets dat zich niet leent voor een descriptie, maar wat je moet beleven.

En op die basis moet de school voortbouwen. Dat kan een public school niet doen. Natuurlijk niet. Maar het is eveneens waar dat de christelijke school niet veel kan beginnen, als de kinderen thuis niet iets van dat christen-zijn hebben meegekregen. Er kan alleen maar team-work zijn tussen ouders en onderwijzers, als het kind vóór het naar school gaat de eerste christelijke vorming heeft gehad. En dat moet gebeuren in het christelijk gezin.

D.F.

FB THE FAMILY BOOKSTORE
Serving Reformed Canada
468 BRANT STREET, BURLINGTON, ONT. PHONE (416) 637-9151

Na de Zondag

HUISBEZOEK

Het is de tijd van het huisbezoek. Sommige gezinnen krijgen bezoek van de dominee en een ouderling, andere van twee ouderlingen. Dat laatste bezoek is iets minder in aanzien dan het eerste al biedt het ook voordelen, b.v. dat men wat vrijer is in zijn critiek op de dominee.

Maar soms valt dat bezoek van de ouderling ook niet mee. Zuster Zeldenthuis heeft het ondervonden. Eigenlijk is het mevróúw Zeldenthuis, maar de ouderlingen zeiden "zuster" Zeldenthuis, zoals zij mijnheer ook als "broeder" aanspraken.

Maar het is mevrouw Zeldenthuis. En zij is geen onbekende figuur, omdat zij zich nog al "beweegt", als u begrijpt, wat wij bedoelen. Haar kinderen zijn 'hip' gekleed en zij heeft een dochter, die op het atheneum in "sommige" opzichten geen slecht figuur slaat...

Mevrouw Zeldenthuis heeft ook haar mening gezegd over de preken. Zij wil van de dominee beslist geen kwaad zeggen, het is een alleraardigste man. Maar zij heeft wel een algeméén bezwaar tegen het preken en dat algemene bezwaar heeft zij de ouderlingen uitgelegd, ten aanhore van haar man en haar kinderen. Want als ma het woord doet, dan heeft zij thuis wel het oor van haar naastbestaanden.

Ziet u, mevrouw Zeldenthuis vindt het helemaal niet noodzakelijk, dat er altijd weer over een Bijbeltekst wordt gepreekt! Dat wordt tenslotte hópelóós. Over die oude lui uit Corinthe of uit Filemon of hoe die plaatsen mogen heten. Hoe lang is dat allemaal al niet geleden? Weet u, wat ik wou? zei mevrouw Zeldenthuis. Dat de dominee preekt over "eigentijdse" onderwerpen, over dat nú actueel is. Hij moest zondagsmorgens tot de mensen zeggen, en vooral tot de jongeren, hoe wij hebben te denken over wat vandaag aan de orde is en morgen. En als je daarover praat, behoef je niet telkens eerst over het volk Israël of over de apostelen te beginnen.

De ouderlingen luisterden met belangstelling. Er was één bij, die bekend stond als een zakenman van enig formaat. En die er in de zaken en in zijn ambtswerk een eigen gezonde tactiek op nahield.

Hij vroeg, op een toon die van véél begrip getuigde, dat hij graag wat nader over deze suggesties van mevrouw Zeldenthuis zou worden ingelicht. Hij maakte zelfs een gebaar, dat hij overdag ook maakt, als hij denkt, dat het tijd is om een order te noteren. "Wij zullen het natuurlijk op de kerkeraad rapporteren," zei hij, "en dan wil ik graag wat voorbeelden hebben over de actuele onderwerpen, waarover de dominee zou moeten spreken."

Mevrouw zette zich schrap. Nou, over Vietnam b.v. en over Biafra en over de oorlog en over de homo's en zo.

"Ja, ziet u mevrouw, dat zijn maar zo'n páár onderwerpen, als we daarmee aankomen, dan zegt de dominee: dan moet ik over een maand **toch** weer tot David of Paulus vervallen. En de onderwerpen die u noemt, zijn al zo vaak behandeld overal dacht ik. Misschien heeft u er ook een paar nieuwe bij."

Toen heeft het gesprek een onvriendelijke wending genomen en dus stoppen wij dit verhaal....

Overgenomen uit:
"Friesch Dagblad".

5000 ITALIANEN VERLATEN QUEBEC

(Canadian Scene) — Een vertegenwoordiger van de Italiaanse gemeenschap in Montreal zegt dat in de afgelopen jaren meer dan 5000 Italianen de provincie Quebec hebben verlaten en dat er nog veel meer zullen gaan als de beweging van de "separatists" blijft groeien. Nicola Ciamarra, redacteur en uitgever van Il Cittadino Canadese, het oudste Italiaanse blad in Canada verklaarde dit onlangs tijdens een CBC programma over de vrees van kleinere groepen in Quebec ten aanzien van de afscheidingsbeweging in de provincie.

De heer Ciamarra zei dat er verschillende redenen waren voor het vertrek van zovele Italianen. Er is gebrek aan werk, de Italianen vinden het moeilijk zich in de Frans-Canadese gemeenschap thuis te voelen, zij hebben moeite met de taal, enz. Hij zei echter dat separatisme waarschijnlijk de belangrijkste reden was. "Het is een nationalistische beweging en nationalisme kan tot geweld leiden. Als Quebec zich van Canada zou afscheiden dan zouden zij die niet Frans-Canadees zijn het eerst te lijden krijgen, omdat zij niet behoren tot de meerderheidsgroep die aan de macht is".

Verscheidene Italianen hebben Quebec verlaten omstreeks 29 april, omdat zij bang waren voor de uitkomst van de verkiezing. Zij verhuisden naar Ontario en de Prairie provincies, maar er zijn er ook velen naar Italië teruggegaan. "Zij doorzagen de dingen niet zo goed als de anderen en vluchtten als het ware in paniekstemming," zo zei hij. "Zij wisten niet meer wat hen te wachten stond en dus gingen zij maar terug." - Canadian Press.

To believe in God is to love him.

Miguel De Unamuno.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

★
Plaats Uw advertenties
in C.C.; het blad
dat men leest!
★

HOLLANDIA
Steengoed Ondergoed voor iedereen
IMPORTEUR:
JANKOK LTD.
P.O. BOX 252 — WILLOWDALE, ONT.

DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(5)

Jilderd wordt beurtelings rood en bleek. Wat zegt die vent? "Ik wil naar Amerika," zegt hij.

De ander lacht. "Zo naar Amerika, dat is een hele reis. Heb je papieren?"

"Ja toch. Een pas en zo..."

Jilderd schudt het hoofd. Hij begrijpt: hij zit gevangen in dit land. "Ik wilde met een vrachtboot. En dan werken," zegt hij.

De bleke lacht. "Dat willen ze allemaal," zegt hij. "Je moest dan in Rotterdam zijn, daar heb je meer kans. Hoewel, ook nog niet veel. Afijn, een pas kan ik wel voor je in elkaar draaien. Dat kost een tientje." Hij zit dan zwijgend. Hij overdenkt de mogelijkheden. Het was een mooi ding, als hij dit stuk boerenonverstand het land uit kon bonjouren. Dat oorijzer heeft hij natuurlijk gestolen. Soit, hij kan er een honderd pop beter van worden. Maar als ze deze grasneger vandaag of morgen te grazen nemen, is hij er nog zo zeker niet van, of dit muisje geen staartje zal krijgen. En daarom, als hij verdwijnen kan, dan moet dat doorgaan. Wat een bof dat hij juist bij hem binnen zeilde.

"Heb je een foto bij je?" vraagt hij.

Jilderd knikt; dat treft mooi. De jongelingsvereniging had vijftig jaar bestaan; als herinnering had een der leden een mooie oorkonde gemaakt met de foto's van alle leden erop. Zo heeft Jilderd er nog één. Hij legt hem op tafel. Bleke Willem neemt hem in zijn gore hand. "Nou, daar sta je ook op als een aangeklede blikkendominee. Maar ik zal je kopje er wel uit knippen. En nu moet je es horen. Je gaat eerst naar no 234 hier in de straat, daar koop je een blauwe duffel en broek. Een blauwe pet koop je er bij... Het is daar wel geen paleis en het spul is er niet nieuw, maar ze steken je er voor een prikje in zeemanspronk. Als je dat klaar hebt ga je naar het Café "De Zeeman". Daar kom ik bij je. Kan ik dan nog iets voor je doen, dan doe ik dat. Kan ik het niet, dan laat ik je lopen. En wee je gebeente, als je er ooit over kikt dat je hier geweest bent. En nu een tientje voor je papieren."

Jilderd offert weer een tientje van het pas ontvangen geld. Dan loopt hij naar buiten. Het nummer zingt in zijn hoofd: 234.

Rampzalig en verloren loopt hij door de straat. Het weer is veranderd. Grote zware wolken schuiven over de daken der huizen. Het waait ook harder. In de smalle straat hangt reeds een gele schemer. Hier en daar in winkeltjes steken ze het licht al aan. No. 234 is een oud, uitgezakt huis, een uitdragerij. In de donkere winkel hangt een zurige stank als van oude vodden.

Een oude man staat hem te woord. Blauwe duffel, blauwe broek. "Zeker, zeker meheer..." Bedrijvig komt hij aan schoffelen. Jilderd past een oude duffel. "Zit als gegoten meheer. Deze broek daarbij. Slechts een enkel stopje, meheer. Ja die past uwes ook. Wil u hem maar aantrekken hier achter in het kamertje?" Tussen stapels oude kleren, beelden, lampen, tabakspotten, naaidozen, naaimachines, trekt Jilderd het spul aan. De pet zet hij er bij op. De oude koopman houdt hem een spiegel voor. Jilderd ziet een rood plekkerig gezicht met bange ogen: het gezicht van een vreemde onder de blauwe pet.

"Zevenvijftig, alles samen," zegt de koopman. Jilderd kijkt naar zijn oude pakje. "En hoeveel krijg ik daar voor?" vraagt hij toch nog.

"Dat, meheer, onverkoopbaar. Maar ja, ik zal er vijftig cent voor rekenen."

Jilderd betaalt. Vijftig cent krijgt hij voor zijn eigen pak. Het is hem alsof hij zichzelf voor twee kwartjes heeft verkocht.

Vreemd voelt hij zich in zijn zware kleren, als hij weer over straat gaat.

Het café "De Zeemaan" heeft hij gauw gevonden. De naam staat met grote letters op de verlichte ramen. Het is een zaaltje met veel koper en schitterend glas. Er zitten wat mannen rond de grote tafel. Een glaasje voor zich. Van Jilderd nemen ze geen notitie. Hij bestelt koffie en brood. Hij heeft toch nog honger. Een dikke kastelein met felle bruine ogen neemt hem even goed op. Dan brengt hij het bestelde. Jilderd zit hier, en eet zijn brood, maar hij weet het nauwelijks. Het oorijzer is hij kwijt en veel geld kreeg hij er niet voor. Het moet nu maar komen zo als het komen wil. Als die man iets voor hem weet, neemt hij het aan. Onverschillig wat, Heeft hij niets, dan slaapt hij hier en reist morgen naar Rotterdam. Of zal hij naar huis terug gaan? Naar huis terug, het heeft opeens een grote bekoring voor hem: weer thuis te zijn in de vertrouwde omgeving, bij de bekende mensen. Hij zou het geld, dat hij nog heeft, aan grootmoeder kunnen geven. Dan kijkt hij langs de mouwen van zijn vreemde blauwe jas, langs zijn broekspijpen. Het is hem of hij een ander is geworden. Een vreemde. De mannen, zeelui zo te zien, zijn gaan kaarten. Hun luide opmerkingen klinken door het zaaltje. De dikke kastelein komt bij Jilderd zitten.

"'t Weer wordt er niet beter op meheer," zegt hij. "Wij konden wel es storm krijgen." Jilderd schrikt daarvan. Storm, en als hij dan eens op zee is. Misschien laat God hem verdrinken. Als straf voor zijn misdaad. Het zweet breekt hem weer uit.

Hij kijkt naar de klok. Acht uur. Hoe lang zal hij nog moeten wachten. Was het vanmorgen, dat hij in de schuur van Bonne Bouwhuis stond? Het lijkt jaren geleden.

"Vanavond nog met de trein terug? Of met de Lemmerboot misschien?" vraagt de kastelein.

Jilderd schudt het hoofd: "Ik zou hier op iemand wachten," zegt hij, "de man van het koffiehuis hier in de straat heeft mij hier naar toe gestuurd."

"Blijf dan maar rustig wachten," zegt de dikke en verdwijnt weer achter de tapkast.

De minuten kruipen voorbij. Eén der kaartende knapen keert zich naar hem. "Wil je ook een kaartje leggen, kameraad?"

Jilderd schudt het hoofd. Hij voelt zich hier slecht op zijn gemak.

Het is half tien als de bleke man binnen stapt. Er is een andere man bij hem. "Hier," zegt de bleke, "deze man zal het verder met je regelen," en hij is de deur al weer uit. De andere man is een brede knaap in blauwe duffel en met blauwe pet. Hij trekt een stoel aan, gaat er als een ruiter te paard op zitten. Zijn groene ogen kijken Jilderd recht aan. "Nou vader, je hebt massel," zegt hij. "Er ligt een Griekse vrachtboot op het IJ. Die vertrekt met een uur. Ik heb met die kapitein wat gekonkelfoest. En laat dat nou treffen. De vorige reis is een stoker ziek in Amerika gebleven. Die wil hij nu weer oppikken. En jij kunt met hem als stoker de reis meemaken. Hier zijn je papieren." Achteloos steekt Jilderd de papiertjes in zijn zak.

"Neem je het aan?"

"Kan ik dan stoken op zo'n boot?" vraagt hij. De ogen van de ander worden hard.

"Nou zeg, kennen, je moet alles kennen in de wereld, of ze slaan je de poten, en je lichaam stuk."

Jilderd is murw. Hij neemt alles aan: een dief heeft geen keus. "Ja, ik neem het aan," zegt hij.

"Goed, kom dan mee."

Het is donker als ze buiten komen. De lichten in café's en winkels branden. Jilderd heeft alle begrip van tijd en plaats verloren. Is hij het werkelijk zelf, Jilderd Hoeneveld, hier in deze grote stad met een hem vreemde man?

Het begint te regenen. Donker hangt de lucht boven de stad. De wind wakkert nog aan. Ze lopen door de smalle straat, langs brede straten, zij komen over een spoorbaan, dan lopen ze langs loodsen en hekken. Er achter licht af en toe water, het IJ. Donker doemen rompen van boten op. De wind komt hier met kracht over het vlakke veld gevaren. Ze gaan weer langs een loods. Nu staan ze aan het IJ. De hoge romp van een boot rijst zwart in de avond. Enkele lichten branden er en op de brug is een verlicht raam. "Nou, goede vaart," zegt zijn metgezel. "Ga maar aan boord, ik ga terug."

Jilderd staat even in beraad. Nog zou hij wel terug willen hollen, terug naar Friesland, naar het dorp, naar zijn ouders. Het huisje in de steeg binnen stappen en zeggen: "Hier ben ik terug. Vader, ik heb gezondigd tegen de hemel en tegen..." Maar hij loopt de looplank al op, staat aan boord van het grote schip. Er komt een matroos naar hem toe. In een vreemde taal vraagt hij iets. Jilderd denkt dat het Duits is, maar verstaan doet hij het niet. "De kapitein," zegt hij hees.

"Ach, kommen Sie mit." Achter de matroos aan loopt Jilderd over het schip. Zijn schoenen klappen op het ijzeren dek, hij voelt zich als een galeislaaf.

De matroos laat hem de kajuit van de kapitein binnen. Het is een rommelige kamer. Er staan een tafel en enkele stoelen. Tegen de wand portretten van een vrouw en van kinderen, kaarten en een Christusbeeld.

Achter de tafel zit de kapitein. Hij is een jaar of vijftig en heeft een smal bruin verbrand gezicht met bruine ogen en zijn haar is zwart.

"Goeden avond," zegt Jilderd. "Ik zou wel als stoker naar Amerika willen. Daar is met u over gesproken?"

(Wordt vervolgd.)

SAMEN DE SCHOUDERS ERONDER

Gedurende de zomermaanden hebben wij ons stil gehouden. Indien iemand niet bezig was met zijn vakantie, dan hield zijn farm zijn gedachten gevangen.

Intussen hebben wij echter moeten vechten om Calvinist-Contact boven water te houden. De verhoging in de posttarieven heeft ons budget finaal van zijn voetstuk geworpen. Het lijkt ons toe, dat de enige oplossing om de moeilijkheden te overkomen, is een flinke verhoging van de abonnementen, aangezien Calvinist-Contact geen enkele subsidie van enige kerk of organisatie ontvangt.

Enige tijd geleden noemden wij een verhoging van 1500 nieuwe abonnementen, die nodig waren om de drastisch verhoogde kosten van verzending te bestrijden. Tot nu toe mochten wij 600 nieuwe abonnementen boeken. Daar zijn wij dankbaar voor, maar het is duidelijk dat dit nog niet half zoveel is als wij nodig hebben.

Laten wij samen de schouders eronder zetten. Laten wij samen ons christelijk weekblad in leven houden. Indien iedere abonné ons een nieuw abonnement zou zenden, zouden wij uit de moeilijkheden zijn. Mogen wij op U rekenen? Een aantrekkelijk boekje ligt op U te wachten als beloning.

INGEZONDEN

Trieste verjaardag

(Een kerkeraad ergens in Nederland, besluit bij het beroepingswerk een leeftijdsgrens van 44 jaar in acht te nemen.)

Ik ben vandaag dan vier en veertig jaar geworden,
ik heb de zwarte dag mijns levens nu bereikt.
Mijn zon gaat onder, maar heeft nauwelijks geschenen:
die kerkeraad heeft mij als "oude man" geijkt.

'k Herinner mij nog als de dag van gister
dat m' één de hand heeft opgelegd en daarna zei:
nu gaat voor u de "grote trek" beginnen,
hoed schaap en lam in 's Heren grote wei.

Ik heb het wonder van het ambt toen leren kennen,
en óók het stromp'len van een mens die 't dragen moet.
Ik heb sinds jaren afgeleerd om nog te zeggen:
zoals ik het tot nu gedaan heb, is het goed.

Ik heb *geworsteld met het Woord*, al achttien jaren,
en nóg gaf het zijn diepst geheim niet prijs.
Ik heb gepoogd de mensenziel te leren kennen,
maar 't leven werd mij toch ál meer: een vreemde reis.

Ik heb geslachten in de Bijbel onderwezen . . .
en ben nog maar op wég, de jongen te verstaan.
Ik heb de nood van pijn en sterven leren delen,
en ben met blijden naar het dankaltaar gegaan.

God heeft mij wel geleerd om niet te gloriëren
in jeugd, applaus, succes in het beroepingswerk.
Hij heeft mij laten zien dat wij maar langzaam rijpen
tot uiterst-matig-bruikbaar dienaar van Zijn kerk.

— — — — — — — — — —

Maar er zijn kerkeraden die het bèter weten;
zij zweren bij de jeugd; en leven bij de leus:
zó'n oer-belegen pastor kunnen wij niet hebben
in onz' illustre kerk — het ware ruïneus!

Zij zouden "oude Samuël" emeriteren,
en opa Mozes zou allang op wachtgeld staan,
vóórdat God zèlf gezegd had: 't is genoeg, mijn knechten.
Ge weet: er is een tijd van komen en van gaan.

Ik weet wèl dat ik dát beroep toch niet zou wensen.
Ik zou beschaamd staan met mijn eerste grijze haar.
Ik zou niet weten waar 'k mijzelf moest laten,
terwijl mijn staat van dienst zou groeien ieder jaar.

— — — — — — — — — —

Neen, God zij dank, dat is in mijn gemeente anders.
Het is maar stukwerk dat ik doe — Hij wéét dat wel!
De kerk is zondig, en haar leden zijn maar matig,
maar . . . *zakenlui* in Sion? — neen, zij eren Gods bestel.

Ik vrees alleen, dat dit nu gaat verand'ren,
dat het gerucht van die alwijze kerkeraad
ook in dit nedrig dorp de stemming zal bederven.
Vandaar is mijn verjaardag ook zo desolaat.

Ik ben vandaag dan vier en veertig jaar geworden,
maar 't is voor mij geen feestdag, en mijn hart is zwaar.
Ik hoor nu groot en klein al zeggen: met dat oudje
zijn wij toch maar bekocht — blijft hij nog zóveel jaar?

— — — — — — — — — —

Of — zou mijn Zender wijzer wezen dan de broeders?
En zou Hij tot mij zeggen: wees getroost mijn zoon,
uw dienst gaat vóórt — *Ik* kan u *wel* gebruiken?
— Dat is genoeg, dat maakt het ambt'lijk leven schóón!

Wij hebben nog plaats op speciale groepen naar AMSTERDAM

Heen vrijdag 12 sept., terug maandag 29 sept.
Heen vrijdag 25 sept., terug vrijdag 16 okt.
Heen vrijdag 9 okt., terug maandag 26 okt.
Heen vrijdag 23 okt., terug maandag 9 nov.
Heen vrijdag 6 nov., terug maandag 23 nov.
Heen vrijdag 20 nov., terug maandag 7 dec.
Heen vrijdag 18 dec., terug maandag 4 jan.

Geen charter. Geen lidmaatschap van een club nodig

Vraag vrijblijvend volledige inlichtingen.

Valentine Travel Service ltd. Lucas Koops manager
1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs)
open Monday through Saturday 9 am—6 pm.

London Travel Bureau Herman Koops manager
Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141

Bejaarden clubs zijn een groot succes in Canada

door Robert Kreem.

(Canadian Scene) — Hoewel Ontario niet minder dan 700 Bejaardenclubs heeft, zijn er slechts weinig etnische clubs. De Duitsers hebben er vijf, twee in Hamilton, en een in St. Catharines, Toronto en Ottawa.

De Finnen hebben een ontmoetingsplaats in Thunder Bay en een club in Toronto en onlangs hebben de Estlanders en de Scandinaviërs een club voor gepensioneerden opgericht.

De leden van deze clubs hebben ontdekt dat het een bron van grote blijdschap kan zijn lid van zo'n club te zijn en deel te nemen aan sommige van de activiteiten, zoals vissen, tuinieren, lezingen, muziek avonden, enz. "De dag dat ik lid werd van een Bejaardenclub was de grootste dag van mijn leven," zo zei een man. "Ik was zo eenzaam en alles leek zo hopeloos. Nu heb ik vrienden en ik heb interessante bezigheden."

Wie moet het initiatief nemen en zo'n club organiseren? Iedereen kan dat natuurlijk doen, maar centrale organisaties en kerken zijn uiteraard wel de aangewezen organisaties. Wie er echter mee begint moet zich wel realiseren dat het maken van een goed plan een eerste vereiste is. Er zijn altijd ervaren mensen van de Homes for the Aged Branch of the Department of Social and Family Services bereid U daarmee te helpen. Oudere mensen kunnen natuurlijk ook terecht bij bestaande bejaardenclubs waar zij leden zullen vinden van allerlei kringen. Zij zullen vinden dat zij er hartelijk welkom zijn, terwijl zij dan bovendien de gelegenheid krijgen om ideeën op te doen voor een eigen club.

Er zijn in Ontario 17 bejaardencentra die officieel bij de provincie als zodanig zijn ingeschreven en zij zijn allemaal tenminste vijf dagen per week open.

Hier volgen enkele adressen: The Second Mile Club heeft geen mooi gebouw, maar het is er enorm gezellig en zij hebben interessante programma's. Bovendien kunnen zij bejaarden helpen die een kamer zoeken. Het Good Companions Elderly Persons Centre aan 670 Albert Street in Ottawa, telefoon 236-0428 is een bijzonder gezellig centrum, men kan er eten en men doet aan 25 verschillende typen activiteiten. Het Forest City Kiwanis Senior Citizens' Community Centre aan 78 Dundas St. W. in London, telefoon 433-8403 staat bekend als een van de meest dynamische bejaardencentra in Ontario. Het Oshawa Senior Citizens' Centre aan 43 John St. W. in Oshawa, telefoon 576-6712, is het nieuwste, grootste en modernste centrum in Ontario en telt niet minder dan 1300 leden.

Het Senior Citizens' Recreation Centre in Peterborough bevindt zich aan 59 McDonnel Street. Het St. Catharines Centre is op de hoek van Dunlop Drive en Niagara Street, en het Kitchener Centre is aan 20 Betzner Ave. South. Er is een bijzonder actief centrum in Windsor aan Elliott Street.

Het is vermeldenswaard dat 350 Bejaardenclubs tot een federatie behoren — de United Senior Citizens of Ontario (U.S.C.O.). Deze federatie is weer lid van de National Pensioners and Senior Citizens' Federation. U.S.C.O. doet veel voor de bejaarden en heeft verschillende malen de belangen van de bejaarden verdedigd bij de Regering. Er is thans nog geen enkele etnische groep vertegenwoordigd in U.S.C.O.

Ken uw Canadese industrie:

HET FOKKEN VAN VEE

door Frederick J. Terrence

(Canadian Scene) — Op vrijwel iedere boerderij in Canada kunt U wel vee, melkkoeien, varkens en soms ook schapen vinden, maar er zijn bepaalde gebieden waar men zich op de veefokkerij toelegt.

Er wordt bijvoorbeeld veel aan het fokken van rundvee gedaan op de prairies in het Westen, aan de voet van de heuvels en op de bergplateaus, en ook in sommige delen van zuid- en west-Ontario. Melkvee vindt U veel in de oostelijke delen van Quebec, en op de boerderijen in Quebec en Ontario in de buurt van de St. Lawrence Rivier. U vindt niet veel vee in Newfoundland, de Yukon en in de Northwest Territories.

In de afgelopen tien jaar is het aantal boerderijen dat aan veeteelt doet teruggelopen, maar daar staat tegenover dat er een grotere specialisatie heeft plaatsgevonden onder de bedrijven die thans nog aan veeteelt doen. Ook op dit gebied vindt U dat de boeren zich op een soort dier concentreren, in plaats van allerlei verschillende soorten vee. De schapenteelt is nooit van veel belang geweest in Canada en loopt ook nu nog terug. En aangezien er vrijwel nergens meer paarden worden gebruikt in de landbouw is ook het fokken van paarden in grote mate teruggelopen.

Volgens de laatste cijfers zijn er ongeveer 13 miljoen koeien en kalveren in Canada. Er zijn veel meer slachtkoeien in Canada dan melkkoeien, maar het is interessant te zien dat de melkproductie steeds omhoog gaat, hetgeen dus betekent dat men zich concentreert op een grotere productie per koe.

Er zijn ongeveer 5½ miljoen varkens in Canada. Het aantal schapen en lammeren neemt steeds af. De prijzen van vlees zijn de laatste jaren enorm gestegen — behalve de prijzen van kip en kalkoen — maar men moet daarbij niet uit het oog verliezen dat ook de kosten op de boerderij drastisch omhoog gegaan zijn. De laatste jaren zijn ook de kosten die aan de verkoop verbonden zijn en de vervoerskosten met grote sprongen omhoog gegaan.

Zit er een goede toekomst voor immigranten in de veefokkerij? Als iemand voor het boerenbedrijf voelt, dan zal de veefokkerij zeker een plaats dienen te hebben, en misschien kan het ook wel zijn belangrijkste activiteit worden. Er zijn duizenden boeren in Canada die men niet "veefokkers" kan noemen, maar die toch wel een belangrijk deel van hun inkomen ontvangen uit de verkoop van koeien, varkens en schapen.

Het Westen van Canada is bij uitstek geschikt voor het fokken van vee, vooral omdat het vee daar gedurende een veel langere tijd van het jaar buiten kan zijn. In de meer oostelijke gedeelten van het land moeten de dieren lange tijd binnen zijn en dan kost het dus veel meer hen te voeden.

Alberta levert het meeste rundvee, hoewel Saskatchewan niet veel achter loopt. Om U een idee te geven van de grote verschillen tussen de verschillende provincies zullen wij U enkele cijfers geven: in Alberta werden meer dan een miljoen koeien geteld, in Saskatchewan 880.000,in Ontario minder dan 350.000 en in Brits Columbia slechts 172.000.

Hoewel er niet veel immigranten zullen zijn die zich meteen kunnen gaan specialiseren in het fokken van vee, kunnen zij de veefokkerij wel een plaats geven op hun boerderij en zich wellicht langzaamaan op dit gebied gaan specialiseren.

Het is waarschijnlijk het meest logische voor de immigrant die zich tot dit gebied aangetrokken voelt om zich op het fokken van varkens toe te leggen. Dit kan op veel kleinere schaal worden begonnen dan het vestigen van een koeienfokkerij in het Westen.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

THE ALTER EGO, the 30-foot boat John McGillion just bought because his doctor told him to go someplace quiet and take it easy, rests unhappily on the bottom of the Credit River. McGillion had hardly gotten the boat to dock when it sank on him. He still hopes to sail it out in the lake—and go quietly to sleep. Bushings around the propeller shaft had come loose. Water didn't seep in while the 13,000-pound boat was travelling through the water but once it came to rest it began to seep in the back end.

A THEOLOGY OF REVOLUTION?

BERNARD ZYLSTRA *)

Ecumenical concern begins at home. It is therefore not surprising that many of us have recently paid significant attention to the reformed community in the Netherlands. That community is a member of the 'family'. It is the mother of reformed groups in distant parts of the world: Australia, Indonesia, South Africa, North and South America. Today the daughters are worried about the mother's spiritual health. She is apparently experiencing **a revolution in theology,** focused especially on the trustworthiness of Holy Writ. But there is also something else, though closely connected with it. Some of her younger, radical members are proposing a **'theology of revolution'.**

Anti-revolutionary heritage

Groen van Prinsterer and Abraham Kuyper, both converts from liberalism and the most outstanding leaders of Dutch national life in the last century, insisted that redemption in Christ changes the life of individuals and should affect the direction of human culture, in an **anti-revolutionary** manner. Behind this negative adjective lay a positive thrust. 'Revolution' for them meant a radical change in social relations according to norms set by man himself. They were not conservative 'counter-revolutionaries' who deny the necessity of basic social change. Instead, they coined the word 'anti-revolutionary' to describe a transformation of social structures demanded by the Scriptures in harmony with the so-called creation-ordinances.

This triple division of basic social conceptions (revolutionary, counter-revolutionary, anti-revolutionary) implied a great advantage over the dual approach present in the Anglo-Saxon nations, viz. that of the humanist progressive Left, with its various degrees of radicality, and the humanist conservative Right, with its absence of clear direction in modern politics. Kuyper and his followers were able to flesh out the anti-revolutionary skeleton with a broad cultural program relevant to education, politics and the socio-economic sector.

Christian radicalism

The new 'Christian-radicals' — as they like to be called — in the Dutch reformed world have in principle broken with the century-old anti-revolutionary direction. With his typical and admirable honesty Dr. H. M. Kuitert once remarked that he had never read Groen van Prinsterer because in his view Groen has nothing to say to our world.

What alternative direction do the new radicals suggest? From the wealth of literature that is already on the market one can distill the contours of what some like to call **a theology of revolution.** Though risking simplification, I would like to point out a few basic characteristics.

Horizontal Christianity

The Scriptures do not posit an antithesis between the believer's 'vertical' love to God and the 'horizontal' love to fellow-men. Christ gave mankind the first and great commandment but also a second like unto it (Matt. 22:38, 39). If man does not love God with his entire being, then the horizontal relations with his fellows — including the multiple social structure — are apt to be misdirected. Christ's redemption in principle restores both dimensions: "Unless one is born anew, he cannot see the Kingdom of God" (John 3:3). Believers are not to behave like the pagans; they are to seek first His kingdom and His righteousness, and then all the other things shall be theirs as well (Matt. 6:33).

Marx taught the opposite. Human society, the politico-economic basis of life must be transformed — if necessary by (violent) revolution — before man can be redeemed, before man can achieve genuine freedom. A good deal of today's social thought is closer to this 'horizontal' view of Marx than to christian revelation. And that not only in the left-wing of the World Council movement but also in the Dutch reformed community.

This is evident from a statement issued in **Anti-revolutionaire staatkunde** (May 1967) by six persons, four of whom serve as professors in various Dutch universities. They state: "Every Christian is bound by the great commandment of Christ: love God and your neighbor as yourself. Now love can only show itself in deed. The Christian who desires to fulfill the great commandment must therefore perform certain deeds. And since the Christian, too, is a human being, an earth-bound creature, he can only perform such deeds on this earth, deeds toward his fellow-men, towards human society in which he lives. In these deeds of love to neighbor he shows his love to God." This love is the motivation for christian politics and presents the norms for christian social involvement: peace, justice, mercy, support for the weak, and protection of the oppressed.

Love without law

No one will argue against these norms. But what do they concretely mean in political and economic institutions? In my view an answer to this question depends upon the proper relation between the central religious love-command and the divine order for creation upon which these institutions are founded (cf. Rom. 13).

In other words, here we are confronted with God's 'general' revelation in creation, accepted by Calvin, the Belgic Confession (Art. 2 and 3), Kuyper, and reaffirmed by G. C. Berkouwer (cf. his **General Revelation,** 1951). The basic reformed position has been this, that the written revelation of God presents the indispensable illumination of God's revelation in creation, but does not eliminate it. And in connection with the problem at hand: Christ's love-command presents the indispensable key to the proper religious direction of the creation-founded social institutions, but does not abolish them. He who loves his neighbor has fulfilled the law (Rom. 13:8-10).

In contemporary theological ethics God's revelation in creation is disregarded. The attack on it was spearheaded by Karl Barth and, in a different context, continued by Robinson's **Honest to God** and Harvey Cox's **The Secular City.** In the absence of the normative social structures (family, marriage, state, economic institutions) as the channels of necessary social change, radical revolution is readily accepted.

The six gentlemen cited above put it this way: "Revolution must be defined in christian thought as the frank rejection of views and conditions which obstruct the building and development of a society of free and mature people." In this light they want to redefine private property and private economic initiative in terms of 'love,' that is, social service to one's fellowman and to mankind. Especially revealing is the definition of **authority.**

Authority upside-down

This is how it is described: "Authority is a characteristic of relations between people and groups and thus does not have a divine origin. Authority is human power recognized and accepted by those subjected to it." In another context one of the authors of this statement, Dr. H. J. van Zuthem of the Free University, put it thus: "If we read in Lord's Day 39 of the Heidelberg Catechism that we must show all honor, love, and fidelity to all in authority over us, since it pleases God to govern us by their hand, then it becomes rather urgent that we place a large question-mark behind this explanation and that we ask ourselves in all seriousness whether this explanation is anything but ideology rather than Gospel. And indeed ideology in this sense, that this expression in the Heidelberg Catechism in fact serves no other purpose but to leave matters as they are."

Over against this supposed authoritarianism and conservatism Van Zuthem defends a functional view of authority. By this he means "authority about which the person subjected to human power says: I accept this exercise of power over myself because I agree with and consent to the purpose for which this power is used." This conception is related to that old humanist view of 'government by consent of the governed.' And it is related to the foundation of the permissive society — the opposite of the authoritarian society but just as destructive as we are beginning to discover in the United States and Canada.

Renewal

Renewal in reformed theology and christian social thought is imperative, in Europe as well as in North America. But the new directions on the other side of the ocean reveal, I think, that we must not glibly accept every wind of doctrine but test the spirits whether they are of God. Reformational renewal presupposes acceptance of God's revelation in creation, in Christ and the Scriptures.

*) Assistant professor of political theory, Institute for Christian Studies, Toronto.

From the Mailbox

•

MINISTERS' SALARIES

Dear Mr. Editor:

Recognizing Article 15 of the Church Order of the Chr. Ref. Church, which states that each congregation shall, through its consistory, provide for proper support of its pastor, Synod 1968 deemed it wise to appoint a Study Committee.

Having been a member of this committee I wonder why people, not knowing the facts, start writing about ministers' salaries. Mr. Eisen from Renfrew is of the opinion that there are not too many struggling ministers, they live comfortably, have security, work only three hours on Sunday, take off on Monday and always enjoy their meals with their families.

It shows how little Mr. Eisen knows about the financial situation of our ministers. It also proves that he is completely out of touch with reality not even knowing that a minister is on "24-hour call".

It may be true that he has his meals at the same time as the rest of the family but whether he enjoys it is something else. Most people find it convenient to phone their pastor during supper time.

Our study committee was indeed a Study Committee. Through questionnaires and many interviews we got a good picture of how well Chr. Ref. churches take care of their pastors.

Many churches make the mistake of estimating how much they can pay instead of how much they should pay their pastor.

Some consistories make proposals in their annual budget for so-called increases of $500 and less, an amount which not even covers the increased cost of living. That's no increase at all.

They even go so far as to include payment for mileage as part of the minister's income. This is a church-expense.

We have discovered that many consistories and congregatulations have not kept their promise as indicated in the "Call-letter".

It seems that Mr. Eisen simply doesn't believe what Rev. Eppinga wrote in the Banner of June 6th. Let me assure our Renfrew brother that this pastor hit the nail right on the head.

The pastor seldom feels free to press for improvement in his financial situation for fear that he be tagged "materialistic".

How true.

I know a brother who is known to be very greedy which he himself calls good stewardship and at the same time very pious. This pillar of the church condemns any minister who has the nerve to bring up the question of a salary increase or complains about inadequate living quarters.

Such people proclaim that a minister knows that he won't get rich, so he better not complain about it. The ministry is a calling and dollars and cents should not enter into the picture. Moreover, the presentation is so touching you'd almost believe they are sincere.

Of course when donations have to be made or contributions for a drive the minister is expected to set a good example.

He is also supposed to have his library stocked with up to date books in order to deliver good sermons.

We don't expect him to be dressed according to the latest fashion but he shouldn't go round in baggy pants.

The pastor's car should be in A-shape in order to make the necessary calls to the sick, the depressed and the needy. Although he usually drives 15,000 miles a year at a cost of $1500 to $2000 we expect him to operate on $1000 or less.

When he serves a neighbouring church and has the nerve to ask for his money the treasurer of that church feels offended.

Most employers pay at least half of medical and hospital insurance. In many cases the minister is supposed to pay in full.

Why do I mention all this? For no other reason than to make it clear that not everything is as it should be.

How do I know? From the many interviews and studying the answers to over 150 questionnaires.

Of course, there are many congregations who take care of their pastors in a very generous way. But there are still too many who do not.

I would like to urge every consistory to appoint two members to discuss the financial needs at least once a year with the minister and his wife. By all means include his wife. Don't make an appointment without the lady of the house.

Sad to say but quite a number of ministers believe they can squeeze 200 cents out of a dollar. The wife knows better and without her he would be lost.

Let us be thankful that our pastors consider the ministry to be a "calling". If it were not so, many would resign tomorrow.

Mr. Eisen says: "what about the spiritual joy of being called upon to preach the Word of God, and to counsel those who are in need of help".

Indeed, that's exactly why they are ministers.

That's why they continue, even if it means financial hardship.

But as congregations we should do our duty and provide for proper support.

Klaas Terpstra.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

Please, become a member by sending at least $5.00 annually to Salem, % Rev. J. Van Harmelen, R.R. 8, London, Ont., or write for information.

Phone number clinic: 416-742-1624

YOUR SUPPORT IS VERY MUCH NEEDED!

SCHOOL TIME

NOT THE WORLD BUT YOU PARENTS TEACH YOUR CHILDREN SEX EDUCATION

★ I Wonder, I Wonder	Age 5-8	$1.95
★ Wonderfully Made	Age 9-11	$1.95
★ Take The High Road	Age 12-14	$2.25
★ Life Can Be Sexual		$2.25
★ Parents' Guide to Christian Conversation About Sex		$2.25
★ Christian View of Sex Education		$2.25

For home, school and church order now by:

KRYGSMAN'S BOOK & GIFT SHOP

95 Canter Blvd. Ottawa 5, Ontario

AN EXCELLENT OUTLINE for thorough BIBLE STUDY

ISRAEL'S JUDGES AND RUTH

in the History of the Old Testament.

CONTENTS: All good things are come upon you — The earth is the Lord's — Israel's pattern of religious life — In wrath the Lord remembers mercy — The Lord is gone before his people — The song of salvation — The Lord comes in peace — The Lord tests his chosen servant — The victory is the Lord's — Israel abuses the Lord's victory — Israel's self made king — The Lord's soul was grived for the misery of Israel — Desperado, Diplomat, Deliverer — Jephtah's rash vow of dedication — A Nazarite unto God — The Lord wages war against his enemies — A great deliverance by the hand of the servant of the Lord — Samson: the humbled and exalted judge — Stepping stones to spiritual bankruptcy — Israel's anarchy, cultural neglect and false religion — Moral bankruptcy in Israel — Terrible sins and sovereign grace.

ABOUT RUTH: The covenant God brings his own from afar — Man's extremity is God's opportunity — Nothing is impossible with God

PRICE PER COPY $1.25

Order immediately so that your meetings can make a good start

Published by

GUARDIAN Publishing Company Ltd.

Box 312 — Station B — Hamilton, Ont.

The Moral Revolution and th

Generation Gap

(Continued from page 4)

ticular and concrete set of social, cultural and historical circumstances. In other words, a way of life is born out of, but not totally determined by, the needs of the time to which it is a response. And therefore the ethic that arises out of the great depression accents material values.

This materialistic ethic prevails both in the church and in the world. But the ethic of the older generation in the churches has an additional important element: obsession with sex. While it may seem perfectly natural to those who are older, it strikes Christian members of the student generation as curious, if not downright obscene, that their elders place such heavy emphasis on sexual sins. This emphasis is warranted neither by the Bible — where spiritual sins loom largest — nor by the current state of the world, where materialism and greed are responsible for more evil than any other human failing. The obvious explanation for this mislaid emphasis is sexual obsession — the members of the older generation have apparently not been able to resolve the sexual tensions and conflicts in their own lives, and therefore sex has usurped a dominant role in their thinking and behaviour. Most Christian members of the younger generation, fortunately, have been relatively successful in coming to terms with their own sexuality. Therefore, sexual promiscuity — which, incidentally, was not invented by our generation — does not shake so deeply. We have chosen against it, and it is not the foremost challenge in our lives. We are inclined to take it much less seriously than our elders. Their morbid preoccupation with sexual sins strikes us as non-Christian and unbiblical.

The heart of the moral conflict between generations, then, is a disagreement over moral values. This disagreement is especially marked with respect to the social and political aspects of the ethic of the student generation. Here the older generation has failed completely in the eyes of the students. There is an overwhelming commitment to peace, equality and democratic ideals among the members of the student generation, but these students find this commitment almost totally lacking in their elders. One of their slogans is "Give peace a chance", but it appears to them that their elders intend to do no such thing. Th world has long been in danger a nuclear showdown between con munism and capitalism, a show down that would bring disast to both sides through a war fro which no victors would emerg A big step toward peace and st bility was taken when Nikit Khrushchev committed the Sovi Union to a policy of peaceful c existence with the west; comm nism would still bury capitalism he declared, but by peaceful economic means. Unfortunately, n similar commitment has come fro the west. Instead, middle Americ has thrust into power that stra ing Quaker and unrepentant co warrior Richard Nixon. America foreign policy, and that of i submissive ally Canada, seems be committed to the propositio "Better dead than Red" — Vie nam, it appears, may well win up dead instead of Red. If Gener Curtis LeMay has his way, t United States will "nuke t chinks" and bomb Vietnam "ba to the Stone Age". In short, t United States refuses to comm itself to a policy of peaceful c existence with the communi world, and in the eyes of the st dent generation the United Stat is the biggest danger to wor peace today. The students c "Make love, not war," but in th upside-down Alice in Wonderlan world in which they live lov making is forbidden to them, whi making war (on the hapless Vie namese) is a virtue and even duty.

Another area where the bank ruptcy of the ethic of the olde generation is manifest is conse vation and environment. Th world's resources are being plun dered to provide a standard o living that has never been matche in history and probably will never be matched again. If any of the dire predictions come true, the earth will become uninhabitable in a mere matter of decades. To the members of the student generation, this is the result not so much of sheer perversity as of a capitalistic ethic based on greed and selfishness. The needs of future generations and man's responsibility to protect and preserve the favourable environment that makes life possible do not even come under consideration. Economic growth takes precedence over all social and human values.

To the student generation, the environmental crisis is the final proof that the ethic and way of life of the older generation cannot

anted:

HERDSMAN

family for 100 Holstein cows. dern layout. Three bedroom ıse. Mild winters. Coastal plains North Carolina. Chr. Ref. Church and Christian School. State ges and reference. Gerrit Boere- Pantego, North Carolina 60, U.S.A. Tel. (919) 935-8270.

Maple Leaf Cottages

joy a fall Holiday on Lake ıcoe. Special rates for Sept. & Trailer & Tent space availe, inside conveniences. Daily weekly. only 1½ mile from Chr. Church.

(705) 326-4131 or write 640 h Street, Orillia, Ont.

anted: Man for

PARTNERSHIP IN GREENHOUSE BUSINESS

ıst be fully experienced; some pital required. Niagara Penina area. Very nice location. Possility for full ownership later. rite about experience, etc. and more information to # 2287, Calvinist-Contact, P.O. Box 312, at. B, Hamilton, Ont.

Oud-leerlingen en vrienden.

erinnert u zich nog uw ouderwijzer

KLAAS VAN MARRUM?

raneker, Den Helder, Bolsward, ollumerpomp, Hemelum, Berlim.) Hij wordt 13 september 85 ar. Stuur hem een verjaardagsoet. Zend naar: Klaas van Marum, p/a J. Hoekstra, Achter de uinen 5, Koudum, Nederland.

erenkapper (divorcee), 48, eigen ak in Ontario, zoekt een

DAMESKAPSTER

een andere lieve vrouw om saen te wonen, werken en reizen. hrijf onder # 2288, % Calvinist-ontact, P.O. 312, Stat. B, Hamiln, Ont.

Farm Properties

Voor een

FARM of HUIS

in

Hamilton of omgeving

contact

Jack Bylsma

REALTOR

1607 King St. East, Hamilton, Ont.

Phone 549-3894

PETER DE HAAN & SON

Better CAR SALES, REPAIRS and SERVICE

Two Class A Licensed Mechanics at your service.

FINA STATION

1590 MAIN STREET WEST

PHONE JA 9-7944

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Campus Ministry, London, Ont.

REV. JOHN VAN TIL will be installed as campus minister at the University of Western Ontario D.V. on September 10, 1970 at 8 p.m. in the First Christian Reformed Church, on Talbot St. in London, Ont. Attendance at the installation service is open to all who wish to attend.

Voor een geslaagde vakantie met de hollandse gezelligheid.

"Little Europe Resort"

BRACEBRIDGE, MUSKOKA

Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid. (Ideaal voor groepskampen.) R. S. Bakema. Tel. 645-2738.

"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van Chr. Ref. Church in Orillia.

LONDON, ONTARIO

For all your real estate needs, competent advice, call or write

Stan Vandergoot

Bus. 451-5120 Res. 455-7177

W. S. BALDWIN and Company Limited

16 Pritchard Place, London 35.

The Christian church belongs to God and not to man; the church cannot become a tool of any social order.

Samuel Moffat

Our Lord does not care so much for the importance of our works as for the love with which they are done.

Theresa of Avila

H. KREEFT, C.A.

Chartered Accountant

968 EXMOUTH STREET

SARNIA, ONT.

337-8559

Geef Uw

ADRESVERANDERING

steeds tijdig op aan de Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
	4	September 2 noon
	11	September 9 noon
	18	September 16 noon
	25	September 23 noon

THE WORLD AROUND US

France and the Midc

On the surface it appears as if French policy toward the Middle East has made a complete about turn since June 1967. Before that date France had sold large amounts of military armaments to Israel, but as soon as the Six Day War broke out, an embargo on arms to Israel was declared. Now it seems as if France is beginning to supply the Arab world with weapons — at least the sale of 100 Mirage jets to Libya can be interpreted as such. Yet, on closer examination on the facts there does not seem to be much duplicity in the French policy.

For one, Israel was warned on June 3, 1967, that any open hostilities would bring about an embargo of arms. Consequently, when the war did break out, Israel knew that there would be no more arms forthcoming, but that only parts would be supplied. The parts supply dried up, however, after the Israeli raid on the Beirut airport in December 1968, and since then there been been no French arms or parts shipped to Israel.

France has been motivated to act as it did because of self-interest. Bordering in part on the Mediterranean Sea, France is very much aware that the South shore of that sea is almost totally Arab, and that it would be much wiser if they could be kept friendly. Furthermore, almost all the oil that France uses comes from the Mediterranean basin: Iraq, Kuwait, Saudi Arabia and the Gulf States produce forty-five percent; thirty-nine percent comes from Algeria and another seventeen percent is imported from Libya. France only produces 2.5 million tons a year, and imports 86.3 million tons. It is obvious that France is concerned with the Middle East and that she will do anything to ensure that the oil flow will not be disrupted because it is the country's life-line. In trading terms, the Arab nations are also more important to France than Israel is. In 1968 France exported goods valued at about 2 billion francs to the Arab states of the Middle East alone. In the same year exports to Israel returned about 490 million francs.

There is also a deeper reason for France to help the Arab states. Now that the United States is selling arms to Israel and has virtually ensured the survival of that tiny nation, there is really no worry that the Arabs will overrun Israel. But the other super power — Russia — is actively engaged in selling arms to the Arab nations, with the consequent attempts to gain a political-economic foothold there also. France feels that she can combat this Soviet intrusion best by selling her own arms to the Arab nations and in such a way make them dependent on France rather than on the Soviet Union. In line with this type of thinking, numerous deals have been made with Arab nations which will tie them closer to France.

So, for instance, France has never stopped its shipments of wheat to Egypt, even after the U.S. withdrawal of aid to that country. Similarly, France has continued to buy Egyptian cotton, and since the defeat in the Six Day War, French experts came to help on oil development. A French firm has taken the lead in organizing a European consortium to build a two-hundred mile oil pipeline from the Gulf of Suez to Alexandria. Saudi Arabia has allowed French geologists into the country and extensive surveys — mostly by air — are underway in search for new oil fields. In return, Saudi Arabia is sending students to French universities and to industrial centers.

In other Arab countries the French presence is also seen. French engineers are building a canal system for Kuwait, operating a scientific research center in Baghdad, prises in Jordan. French banks ha investors and set up banks in Ku Lybia are pushed ahead with a Not only is the oil of superior than that which has to come fr quently, France is eager to get g earliest opportunity. It was partly Lybian leaders that a deal was dred jets go to Lybia. France doe these planes will be used to bom years before pilots can be trained Then it will be necessary to trai plicated jets. By that time, the feeling is, there will be some sort of agreement reached between Arab and Jew and the tense atmosphere which currently exists will be ended.

D PUZZLE

0. Beehive resident
1. Obliterate
3. King or queen, for instance
4. Medical ——
5. Make known

It is in Algeria that France is having the greatest difficulties. The long civil war left very bitter feelings, and it has taken many years in order to restore some measure of goodwill. When the Boumedienne government came to power, the country turned to Russia and soon many Russian arms, technicians and teachers began to arrive. But recently France has made some inroads again. For the first time since 1962 Algeria has broken the Russian monopoly and ordered French planes — 28 subsonic *Fouga-Magister* fighter planes. The French are also to build a pilot training school at Bou Sfer, near the naval base of Mers-el-Kebin. Moreover, France has just accepted a great number of Algerian officers and N.C.O.'s as students in military schools.

In order to ensure Algeria's goodwill, France has agreed to buy the largest part of the Algerian wine harvest at twice the world rate. This is in part a concession for the extensive oil and natural gas explorations that the French are undertaking in Algeria and which, the French hope, will bring in sufficiently important finds that in the near future all the oil and gas that France needs will come from Lybia and Algeria. Since there is a great unemployment problem in Algeria, almost half a million Algerians are currently working in France. If the French economy does not go into a depression, it is expected that the number of Algerians working in France will increase in the future.

From the foregoing it is obvious that France is more interested in the Arab nations than in Israel. But this does not mean that France wants to see Israel come to grief. It was France who sponsored Israeli's entry into the Common Market as an associate state. There is still some scientific research going on which stemmed from the early sixties and was designed to produce better weapons for both countries. Even now, this research continues and both governments reap the benefits. France has half a million Jewish citizens, many of whom have close interests in Israel. The government cannot afford to disregard the opinions of these people, especially since public opinion is still very pro-Irsaeli.

But France is thinking primarily about her own needs, and secondly about the necessity of bringing about peace to the troubled Middle East. Many people may not agree with the methods the French employ, but for them, they seem the only ones possible.

J. J. Bout.

Let's Play Chess

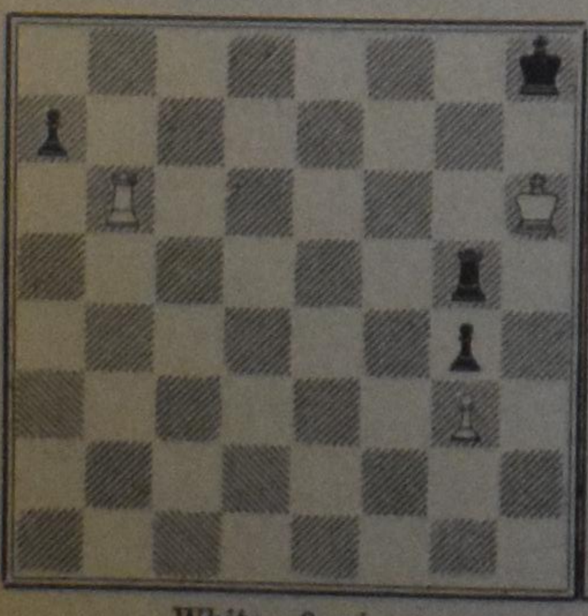
Editor: Mr. C. Hess

FIRST SERIES OF PROBLEMS IN SEPTEMBER

No. 412

Anonymous

Black: 4 pieces



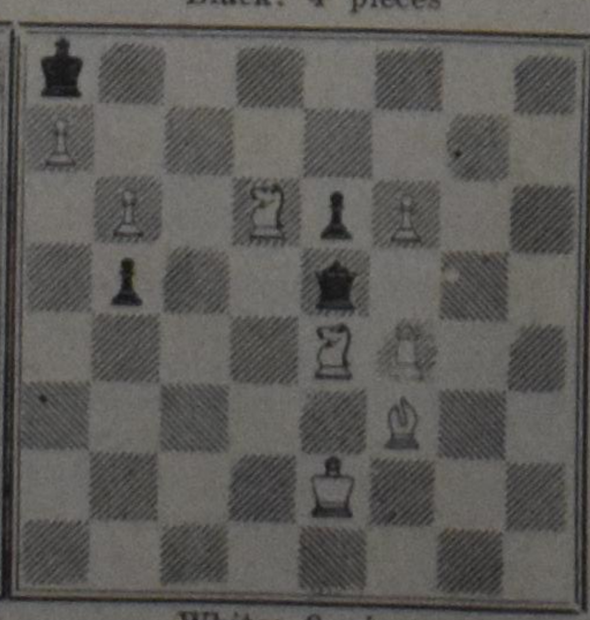
White: 3 pieces

White wins. 3 points

No. 413

Presented by Dr. N. Reider, U.S.A. 1970

Black: 4 pieces



White: 8 pieces

White to play and mate in two moves. 2 points

NOTES

1. Let us try something new in this new month. If you don't like it, feel free to tell me so.
2. No. 412 is no problem but an ending. How would you win this position? The solution is simple, but it is not too easy to find it . . . After you have worked on it and found the correct solution, you have to show me nothing else but the keymove.
3. No. 413, although a fully regular 2-mover, is a tough and tricky thing. It seems a bit as if the pieces have been put on the wrong squares . . . If you succeed in finding a threat you should indicate key plus threat, of course.
4. Don't send your solutions to Hamilton before the end of October.

A THEOLOGY OF REVOLUTION?

BERNARD ZYLSTRA *)

Ecumenical concern begins at home. It is therefore not surprising that many of us have recently paid significant attention to the reformed community in the Netherlands. That community is a member of the 'family'. It is the mother of reformed groups in distant parts of the world: Australia, Indonesia, South Africa, North and South America. Today the daughters are worried about the mother's spiritual health. She is apparently experiencing a **revolution in theology**, focused especially on the trustworthiness of Holy Writ. But there is also something else, though closely connected with it. Some of her younger, radical members are proposing a **'theology of revolution'**.

Anti-revolutionary heritage

Groen van Prinsterer and Abraham Kuyper, both converts from liberalism and the most outstanding leaders of Dutch national life in the last century, insisted that redemption in Christ changes the life of individuals and should affect the direction of human culture, in an **anti-revolutionary** manner. Behind this negative adjective lay a positive thrust. 'Revolution' for them meant a radical change in social relations according to norms set by man himself. They were not conservative 'counter-revolutionaries' who deny the necessity of basic social change. Instead, they coined the word 'anti-revolutionary' to describe a transformation of social structures demanded by the Scriptures in harmony with the so-called creation-ordinances.

This triple division of basic social conceptions (revolutionary, counter-revolutionary, anti-revolutionary) implied a great advantage over the dual approach present in the Anglo-Saxon nations, viz. that of the humanist progressive Left, with its various degrees of radicality, and the humanist conservative Right, with its absence of clear direction in modern politics. Kuyper and his followers were able to flesh out the anti-revolutionary skeleton with a broad cultural program relevant to education, politics and the socio-economic sector.

Christian radicalism

The new 'Christian-radicals' — as they like to be called — in the Dutch reformed world have in principle broken with the century-old anti-revolutionary direction. With his typical and admirable honesty Dr. H. M. Kuitert once remarked that he had never read Groen van P...

deemed, before man can achieve genuine freedom. A good deal of today's social thought is closer to this 'horizontal' view of Marx than to christian revelation. And that not only in the left-wing of the World Council movement but also in the Dutch reformed community.

This is evident from a statement issued in **Anti-revolutionaire staatkunde** (May 1967) by six persons, four of whom serve as professors in various Dutch universities. They state: "Every Christian is bound by the great commandment of Christ: love God and your neighbor as yourself. Now love can only show itself in deed. The Christian who desires to fulfill the great commandment must therefore perform certain deeds. And since the Christian, too, is a human being, an earth-bound creature, he can only perform such deeds on this earth, deeds toward his fellow-men, towards human society in which he lives. In these deeds of love to neighbor he shows his love to God." This love is the motivation for christian politics and presents the norms for christian social involvement: peace, justice, mercy, support for the weak, and protection of the oppressed.

Love without law

No one will argue against these norms. But what do they concretely mean in political and economic institutions? In my view an answer to this question depends upon the proper relation between the central religious love-command and the divine order for creation upon which these institutions are...

cial change, radical revolution is readily accepted.

The six gentlemen cited above put it this way: "Revolution must be defined in christian thought as the frank rejection of views and conditions which obstruct the building and development of a society of free and mature people." In this light they want to redefine private property and private economic initiative in terms of 'love,' that is, social service to one's fellowman and to mankind. Especially revealing is the definition of **authority**.

Authority upside-down

This is how it is described: "Authority is a characteristic of relations between people and groups and thus does not have a divine origin. Authority is human power recognized and accepted by those subjected to it." In another context one of the authors of this statement, Dr. H. J. van Zuthem of the Free University, put it thus: "If we read in Lord's Day 39 of the Heidelberg Catechism that we must show all honor, love, and fidelity to all in authority over us, since it pleases God to govern us by their hand, then it becomes rather urgent that we place a large question-mark behind this explanation and that we ask ourselves in all seriousness whether this explanation is anything but ideology rather than Gospel. And indeed ideology in this sense, that this expression in the Heidelberg Catechism in fact serves no other purpose but to leave matters as they are."

From the Mailbox

•

MINISTERS' SALARIES

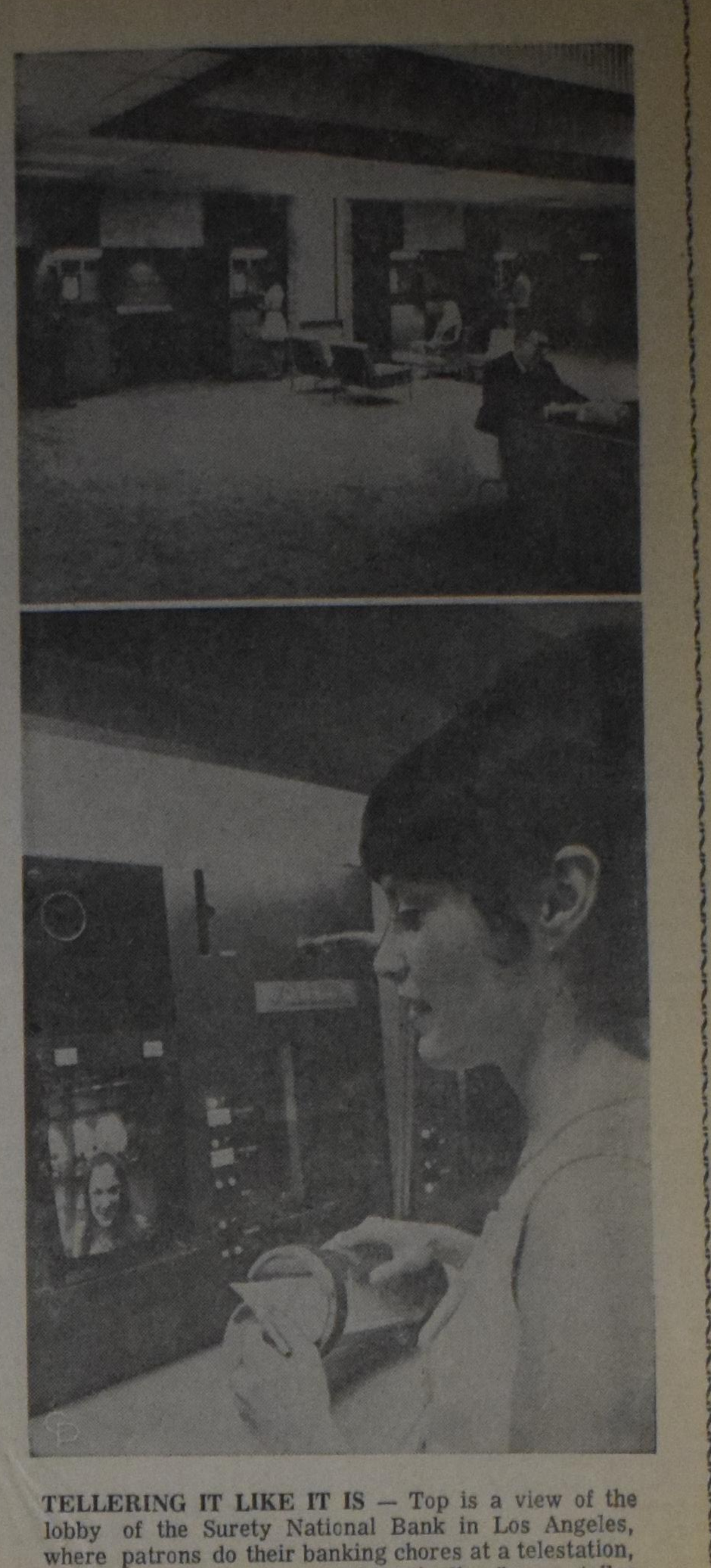
Dear Mr. Editor:

Recognizing Article 15 of the Church Order of the Chr. Ref. Church, which states that each congregation shall, through its consistory, provide for proper support of its pastor, Synod 1968 deemed it wise to appoint a Study Committee.

Having been a member of this committee I wonder why people, not knowing the facts, start writing about ministers' salaries. Mr. Eisen from Renfrew is of the opinion that there are not too many struggling ministers, they live comfortably, have security, work only three hours on Sunday, take off on Monday and always enjoy their meals with their families.

It shows how little Mr. Eisen knows about the financial situation of our ministers. It also proves that he is completely out of touch with reality not even knowing that a minister is on "24-hour call".

It may be true that he has his meals at the same time as the rest of the family but whether he enjoys it is something else. Most people find it convenient to phone their pastor during supper time...



TELLERING IT LIKE IT IS — Top is a view of the lobby of the Surety National Bank in Los Angeles, where patrons do their banking chores at a telestation, which conducts business automatically. Lower, teller Patty Kenny, in another room, handles a deposit for a customer seen on the television screen. The new system is virtua'ly theft-proof.

"Plugging the Dike"

(from a commencement address)

by John M. V. Koole.

There is the story of Pieter, the little Dutch boy who saved the city of Haarlem, the Netherlands, by plugging a leak in the dike with his finger. According to this American story little Pieter one evening noticed a trickle coming from the dike. To keep it from becoming a flood he put his finger in the hole and stood there in the cold the whole night through, waiting for help. When it came, it was too late for the brave boy, but the city was saved thanks to him.

Now any Dutch boy hearing that story from America would likely laugh. You cannot stop a dike break with a finger; dikes are not built like that. But if you don't know much about dikes, and you concentrate on the boy, it is a thrilling tale — and inspiring too. What child cannot see himself as brave as Pieter? Who does not wish for the chance to play the hero? At any rate American tourists did not spare the Dutch countless questions about the little boy who saved Haarlem, and so the Hollanders decided to stop laughing and do something about the legend.

And that is why, on a narrow road, not so very far from Haarlem, in the little town of Spaarndam, you will find a black stone statue of a boy with his finger in a dike, a symbol of bravery, loyalty, and sacrifice in the struggle against the danger of the sea. You cannot stop to look very long if you come by car, however, for if one car stops, all must stop. There is much water near the spot and the houses are built so close to the road that a gaping tourist with no place to pull off soon finds himself plugging traffic as well as Pieter plugged the dike.

Still, it is good that the story is honored by the Dutch as well as the Americans. Though Pieter is a legend, his courage is not. God asks of all of us the same bravery, though there may never be a statue erected in our honor. God puts you and me in the world to love it and protect it, to plug the dangerous holes that let in destruction. I'd like to suggest a few holes you may be called upon to plug.

The first is ignorance. That sounds like one you ought to be able to plug, doesn't it? But ignorance is like the sea: diked out, it likes to return — and then it is really dangerous, when it starts to trickle back in. It will become a flood; plug the hole.

Learning frightens us sometimes. We hear of Julius Caesar and Darius, of Peking and Johannesburg, of trapezoids and magnetic fields. You may not know what it is all about, but don't ever let yourself say, "So what." That is the first trickle. Yes, some will know more than others; God made us different and will not condemn us for not knowing everything. But it is another thing to prefer ignorance to knowledge.

I think of Adam. What a job he had — not to remember the names of all the animals, but to learn to know them well enough to give them names. What a job! I don't think Adam minded though, and I think we should be like him, curious about the world. Don't let God hear you say, "Who cares about that?" "Why must we learn that?" "Just teach me to make a good living." "I know the Bible well enough, the catechism." "What is all that good for?"

Some people even claim that the Bible is against what they call "too much learning for one's own good." Don't you believe it. Certainly you can know too much about the wrong thing or fool yourself into believing you know something you don't know. But don't let anyone tell you ignorance is ever good for you or that God is on the side of error. God put us on earth to love and enjoy His world. Ignorance comes to destroy.

Hole one is the hole through which ignorance seeks to flood our world and destroy it. Hole two lets in something like ignorance. It is the "misunderstanding leak." Now though there are people who will tell you learning is an unnecessary waste of time, even dangerous, there is no one who will try to defend misunderstanding, at least not in so many words. We do often promote the misunderstanding leak by our actions though. How? You promote it by never learning to listen to others and never learning to say clearly what you mean. That is a dangerous hole that we must seal off, this retreat into vagueness. It is a leak which threatens a full scale flood in our day.

Of course people communicate in more ways than in words. People speak in the way they dress and in the way they walk, in music and gesture. But however you speak or listen, you better know what you are doing. Some people don't give a whit for knowledge of God's world; others don't care a whit for knowledge of people. They let the trickle of misunderstanding become a devastating flood.

Do you know what I mean? What do you know about Italians, for instance, or Roman Catholics? Do you care what you know? Or do you get a picture of a black-haired fellow who talks with his hands and eats a lot of maccaroni, or a woman who prays to Mary and confesses sin to a priest, and let it go at that? We are soon ready with our estimate of others, but let someone tell us that someone of Dutch descent is so and so and so, or that Dutch protestants are so and so and so: we get angry. We want people to understand that our thriftiness is not stinginess, our Sunday observance not legalistic. Pharisaism, that our stubbornness is really a fine feeling for principle and justice, our cold unfriendliness really self-reliance and respect. We want people to get to know us as we are; we want them to give us a fair hearing. Plug the hole of misunderstanding in your own life then. Learn to listen to the people God loves. Learn to speak so as to be understood. Keep out the destruction of misunderstanding.

You see, there are lots of holes to plug if we are to live safe and sound in God's world. You can think of more — intolerance, laziness, pride, pessimism. Let us take one more, selfishness. Stopping that hole is a big order. We usually let it get so big we need a whole hand to stop it, but it must be plugged or life in God's world becomes impossible.

Selfishness is love of self gone wrong. Loving yourself is natural enough of course and healthy. You love yourself enough when sick to take medicine, when healthy to eat well, avoid danger, wash yourself, and keep yourself neat. But when everything is devoted to promoting and adorning and feeding yourself to the exclusion or everyone else, then the dike must soon give way. Jesus says that the best way to love yourself is to love the other fellow better, or first. Selfishness is taking, using, keeping. Plug the hole with your service, your sharing, your concern. Do you want a life of your own? Then make yours a life for another. That is the only way you can really get a life of your own. Plug the selfishness hole if you want a good life in a good world.

The little Dutch boy who saved his city with his finger in the leaking dike is fiction; the statue honors the thought, not the boy. But life is full of situations in which we must act with speed and courage to save our world and all that is dear to us, just as Holland's history is full of those horrible times when dikes were assailed by a threatening sea. I once was told a story of Colynsplaat, a Dutch town that was saved from the flood of 1953. Church bells rang and the men of the town ran to the dikes on that cold winter night. No one had ever seen the water so high; the waves were coming over the dike and it looked bad for the village. The minister came in his black coat and said, "Let's pray." A villager cried, "No time for prayer. Let's get to work." And so they set to work, for prayer is not only with the lips; the hands and the back pray too. The minister stood with the others as all night they worked with might and main to hold back the sea. Colynsplaat was saved in a night when 300,000 gave their lands and posessions to the sea and thousands their life.

In a way this is a better story, for we are not alone in stopping ignorance and misunderstanding, selfishness and all the sins and errors which threaten us. Together you can change the world, not with prayer only, not with your plans and your deeds only, but with your prayerful plans and deeds done together in the consciousness of God's presence. It is God's world you seek to protect, the life of his children you guard. Knowing that, you need fear no sea, no danger. The future cannot be dark.

Hamilton, Ont.

Ministers, Consistories,

prepare in time for your catechism classes.

For younger students and for evangelism groups

"From Genesis to Revelation"

Important doctrines seen in the scriptural context.

The development of God's Covenant plan as revealed in the Bible.

by REV. SIMON VISS JR.

18 Lessons. PRICE $1.00 per copy.

For older students

By Grace through Faith

A synopsis of Reformed Doctrine for advanced Catechism Classes, Study Groups and Personal Enrichment.

by REMKES KOOISTRA, D.Th.

23 Lessons. PRICE $1.50 per copy.

PUBLICATIONS OF

GUARDIAN PUBLISHING CO. LTD.

BOX 312 STATION B HAMILTON, ONT. CANADA

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements	$4.00
Engagement announcements	$4.00
Marriage and Anniversaries	$6.00
Notifications of death	$5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thankful hearts to our God, we are happy to announce the arrival of our third son,

GLEN DAVID

Born August 14, 1970.

A brother for Timmy & Steven.

Henry & Tinie Oosterhof,
nee Bos.

R.R. # 1, Camlachie, Ont.

We are thankful to announce that the Lord has blessed us with the birth of another son

PETER

Born August 16, 1970.

A brother for Jacob, Frederick, Henk and Bernard.

Gordon Kraayenbrink,
Anna Kraayenbrink,
nee Slot.

R.R. 1, Port Lambton, Ont.

We are thankful to God for the safe arrival of our son

DAVID ANDREW

on August 21st, 1970, and for the final adoption of our twins

KEVIN JOHN and
STACEY RHONDA

born February 23rd, 1968.

Proud parents
Pete & Evelyn Bergman.

R.R. # 3, Lakeshore Rd.,
Niagara on the Lake, Ont.

Mr. & Mrs. D. Visser of St. Thomas, Ontario wish to announce the marriage of their daughter

RACHEL EDITH VANDERMEER
to
Mr. GERARD J. WILDEBOER

son of Mr. & Mrs. W. H. Wildeboer of Toronto, Ontario.

The wedding will take place in the First Christian Reformed Church of Toronto on September 7, 1970 at 3 o'clock in the afternoon.

Rev. A. Beukema of Clinton, Ontario officiating.

Mr. and Mrs. G. Endhoven of Brockville, Ont. are pleased to announce the forthcoming marriage of his daughter

THEODORA EDITH
to
GERRIT KAREL OUWEHAND

son of Mr. and Mrs. G. K. Ouwehand of Hamilton, Ont., on Friday, September 11th, 1970 at 7:00 p.m. in the Immanuel Chr. Ref. Church, Hamilton, Ont.

Rev. Wm. Vanderbeek officiating.

Future address:
270 Mohawk Rd. E., Apt. 323,
Hamilton, Ontario.

Mrs. Dirk J. Roos is pleased to announce the firthcoming marriage of her daughter

CORRIE JOHANNA
to
Mr. TED A. VANHELDEN

con of Mrs. T. A. VanHelden of The Hague (Neth.), to be held Friday, September 25th, 1970, in the First Christian Reformed Church, Vancouver, B.C.

Rev. B. Nederlof officiating.

Future address:
1891 Ingledew Street,
Prince George, B.C.

Mr. & Mrs. Anton Lammers are pleased to announce the forthcoming marriage of their daughter

DIANE
to
Mr. HARRY EGGINK

son of Mr. & Mrs. George Eggink of Jarvis, Ontario.

Friday, October 2, 1970.

GUELPH, ONTARIO

Young married woman with three years secretarial experience in Insurance, wishes position in Guelph area, beginning October 1970. Please contact Christine Farenhorst-Praamsma, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

We are happy to announce that our daughter

ADA
and
RICHARD VANDENBERG

have become one in marriage on Thursday, August 20, 1970 in the First Christian Reformed Church of Sarnia (Ont.).

Mr. & Mrs. J. DeGroot.

889 Exmouth St.,
Sarnia, Ont.

On August 29, 1970, the Lord willing, we will remember with our parents

HENRICUS WEEBER
and
WENDELINA WEEBER—SMIT

that the Lord united them in marriage 40 years ago.

May God continue to bless them in years to come.

Willowdale, Ont.:
Jacob and Gerdi Cappon,
Lynn,
Bette-Ann,
Daniel.

Scarboro, Ont.:
Bert and Henny Weeber,
Richard,
Wendy,
Andrew.

Terrace, B.C.:
Peter and Martha Weeber,
Peter.

Hamilton, Ont.:
Renate Weeber.

Stratford, Ont.:
George and Katie Baarda,
Gwendolyn,
Heather,
Jennifer.

Cochrane, Ont., P.O. Box 892.

We are grateful that we may celebrate with our parents

PIETER MOS
and
JANNETJE MOS—TWILT

the occasion of their 30th wedding anniversary on September 4, 1970.

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy."
Ps. 33:18.

Leendert Pieter.
Jannetje Elsje.

4812 - 116 Street,
Edmonton, Alberta.

On September 12, 1970, the Lord willing, we hope to celebrate with our parents

WILLEM A and CORNELIA
SPIERING, nee LAGENDYK

the occasion of their 25th wedding anniversary.

Streetsville, Ont.:
Arie and Beverley Roe.
Bill and Tat Walker.

Calgary, Alta.:
Connie and Hedzer Castelein.

Streetsville, Ont.:
Dick.

There will be an open house celebration at the Second Christian Reformed Church at Steels Ave. W. in Brampton, Ont. on September 12, 1970, from 7 to 9 p.m.

R.R. 3, Streetsville, Ont.

Congratulations to our parents

Mr. & Mrs.
JAN JANSSEN

R.R. # 6, Clyde Rd., Galt, Ont. with the celebration of their 25th wedding anniversary on September 26, 1970.

We are thankful that we may celebrate this very special day with them.

Bill & Chris Janssen.
Jo-Anne & John Schuit.
Ena & Hans Pennings.
Margaret, Henry & Gary.

Reception Rockton Hall, Rockton, Ont. at 8 p.m.

"In Christus gestorven."

Onze lieve dochter, zuster en tante

MARGARET VRIESINGA—
VAN DER PLOEG,

op de leeftijd van ruim 48 jaar.

1 Thessalonicenzen 4:13-17.

"Zo dan vertroost elkander met deze woorden." (vers 18)

De familie Van der Ploeg.

Komoka, R.R. 4,

14 Augustus 1970.

Wanted:

HERDSMAN

or family for 100 Holstein cows. Modern layout. Three bedroom house. Mild winters. Coastal plains of North Carolina. Chr. Ref. Church and Christian School. State wages and reference. Gerrit Boerema, Pantego, North Carolina 27860, U.S.A. Tel. (919) 935-8270.

Maple Leaf Cottages

Enjoy a fall Holiday on Lake Simcoe. Special rates for Sept. & Oct. Trailer & Tent space available, inside conveniences. Daily or weekly. only 1½ mile from Chr. Ref. Church.

Call (705) 326-4131 or write 640 High Street, Orillia, Ont.

Wanted: Man for
PARTNERSHIP IN
GREENHOUSE BUSINESS

Must be fully experienced; some capital required. Niagara Peninsula area. Very nice location. Possibility for full ownership later. Write about experience, etc. and for more information to # 2287, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Oud-leerlingen en vrienden.

Herinnert u zich nog uw oud-onderwijzer

KLAAS VAN MARRUM?

(Franeker, Den Helder, Bolsward, Kollumerpomp, Hemelum, Berlikum.) Hij wordt 13 september 85 jaar. Stuur hem een verjaardagsgroet. Zend naar: Klaas van Marrum, p/a J. Hoekstra, Achter de Tuinen 5, Koudum, Nederland.

Herenkapper (divorcee), 48, eigen zaak in Ontario, zoekt een

DAMESKAPSTER

of een andere lieve vrouw om samen te wonen, werken en reizen. Schrijf onder # 2288, % Calvinist-Contact, P.O. 312, Stat. B, Hamilton, Ont.

Farm Properties for sale

★ Dairy farms
★ Beef farms
★ Hog farms
★ River property

C. BURUMA
R.R. 2, Clinton, Ont. 482-3287

Salesman for K. W. Colquhoun Limited, Clinton, Ont.

Lambert Huizingh

Accredited Public Accountant and Auditor
Commissioner for taking Affidavits

•

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

Voor een
FARM of HUIS
in
Hamilton of omgeving
contact

Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont.
Phone 549-3894

PETER DE HAAN & SON

Better
CAR SALES,
REPAIRS and SERVICE

Two Class A Licensed Mechanics at your service.

FINA STATION
1590 MAIN STREET WEST
PHONE JA 9-7944

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baarn
Hofleverancier Ao. 1860

Imported by: VAN'S Imp. Ltd.
P.O. Box 826, HAMILTON, Ont.

Campus Ministry, London, Ont.

REV. JOHN VAN TIL will be installed as campus minister at the University of Western Ontario D.V. on September 10, 1970 at 8 p.m. in the First Christian Reformed Church, on Talbot St. in London, Ont. Attendance at the installation service is open to all who wish to attend.

Voor een geslaagde vakantie met de hollandse gezelligheid.

"Little Europe Resort"

BRACEBRIDGE, MUSKOKA

Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid. (Ideaal voor groepskampen.) R. S. Bakema. Tel. 645-2738.

"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van Chr. Ref. Church in Orillia.

LONDON, ONTARIO

For all your real estate needs, competent advice, call or write

Stan Vandergoot
Bus. 451-5120 Res. 455-7177

W. S. BALDWIN
and Company Limited
16 Pritchard Place, London 35.

The Christian church belongs to God and not to man; the church cannot become a tool of any social order.

Samuel Moffat

Our Lord does not care so much for the importance of our works as for the love with which they are done.

Theresa of Avila

H. KREEFT, C.A.

Chartered Accountant

•

968 EXMOUTH STREET
SARNIA, ONT.
337-8559

Geef Uw

ADRESVERANDERING

steeds tijdig op
aan de
Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

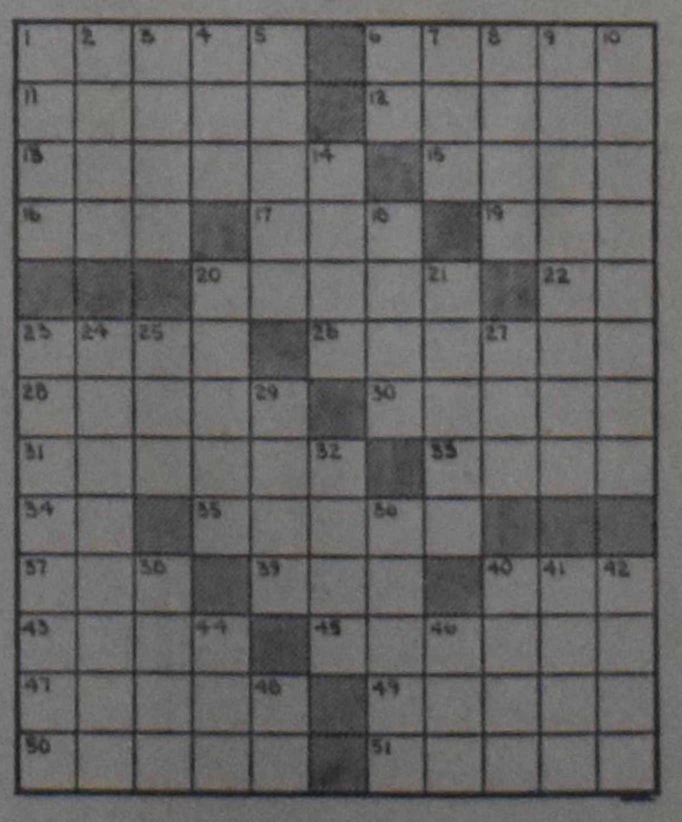
The Next Issues of Calvinist-Contact

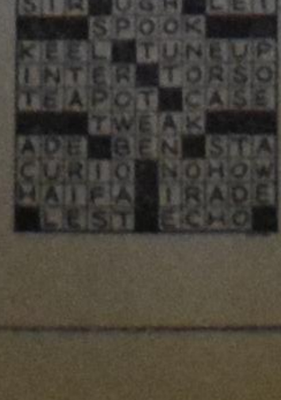
will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
September 10	September 4	September 2 noon
September 17	September 11	September 9 noon
September 24	September 18	September 16 noon
October 1	September 25	September 23 noon

CROSSWORD PUZZLE

ACROSS
1. Merlin's field
6. Oscar, for one
11. Solitary
12. Row
13. Sunflower State
15. Soup plate
16. Sooner than
17. American Indian
19. Blue grass
20. "Robinson Crusoe" author
22. Right Worthy (abbr.)
23. Terror
26. California state motto
28. Rule
30. Fainter
31. Alias Ed Norton
33. Faction
34. Printer's measure
35. Run away
37. El ——, Spanish hero
39. Prefix: three
40. Monkey
43. Presently
45. Kind of dancer
47. Kingly
49. Sultan's decree
50. Residue
51. Auriculate

DOWN
1. Create
2. Wing-shaped
3. Departed
4. Office-holders
5. Halt
6. Time of day (abbr.)
7. Spider's bailiwick
8. Asymmetrical
9. Processed again
10. Middle Atlantic state
14. Umpire's cry
18. Clever stratagem
20. Beehive resident
21. Obliterate
23. King or queen, for instance
24. Medical ——
25. Make known
27. Samuel's teacher (Bib.)
29. Dissolve
32. Long ago
36. Girl's hair style
38. Venice magistrate
40. Celestial body
41. Assistant
42. Chilled
44. Carp
46. Openings (anat.)
48. Document abbreviation





SOLUTION to previous Crossword Puzzle

DATA CENTRE

Sept. 11 - 14	A.A.C.S. Study Conference, Teen-Age Challenge Youth Resort, Holland, Michigan, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.
Sept. 15	Dr. Marinus J. Arntzen will speak in the Chr. Ref. Church of London, Ont.
Sept. 17	Dr. Marinus J. Arntzen will speak in the Mnt. Hamilton Chr. Ref. Church. 8 p.m.
Sept. 19	CLAC's 1970 All-Ontario Study Conference at 9:30 a.m., in the West Humber Collegiate Institute Auditorium, Rexdale, Ont. Mr. Harry Antonides and Mr. Albert Gedraitis, members of CLAC's newly formed research committee, will be addressing the conference.
Sept. 21	Dr. Marinus J. Arntzen will speak for the Ontario C.R. Ministers' Conference, Rehoboth Chr. Ref. Church of Toronto. 2 p.m.
Sept. 22	Dr. Marinus J. Arntzen will speak in the Second Chr. Ref. Church (Albion Rd.), Toronto. 8 p.m.

Speaking Tour of Rev. H. J. Hegger for De Stichting "In de Rechte Straat": Brampton, Sep. 23; Brockville, Sep. 24; Trenton, Sep. 25; Bowmanville, Sep. 28; Hamilton, Sep. 29; Jarvis, Oct. 1; St. Catharines, Oct. 2 Chatham, Oct. 5; Sarnia, Oct. 6.

Oct. 16-17	A.A.C.S. Study Conference, Pinebrook, Stroudsburg, Pennsylvania, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.
Nov. 20	Back to God Hour Rally, Hamilton District Chr. High School.

ALS U C.C. WAARDEERT — *help ons dan door het aanbrengen van één of meer nieuwe abonnees!*

We belonen Uw medewerking gaarne met een premieboekje.

Everyone is urged to speak his christian mind

CJL FOUNDATION PROPOSES PROVINCE-WIDE CAMPAIGN

The reactions to the long-awaited amendments introduced by Ontario Labour Minister Dalton A. Bales on June 22, have been quite varied. Some of them were even violent! Whereas some editorial writers hailed the proposed changes as necessary, overdue and minimal, others strongly argued that the bill can please no one. For example, **The Globe and Mail** considers the changes "nothing more than a tinkering with the existing system. A patch-up, not an overhaul." Quite a few trade union leaders wasted no time in loudly condemning several of the amendments. They immediately voiced their radical discontent. New Democratic Party labour critic Stephen Lewis said the changes were "a piece of predictable Tory inertia." H described some of the proposals as "a conspiracy between government and industry." Liberal labour critic Dante De Montee also accused the Government of taking "half-hearted steps."

Our opponents speak loudly!

Already the day after, the Building and Construction Trades of Ontario (AFL-CIO/CLC) threatened with strikes in protest against the proposed amendments. Council construction unions won't "take president Kenneth Martin said the this lying down." Subsequently, the Council's 12-man board unanimously called for a series of rotating strikes, culminating in a week-long, province-wide strike by 90,000 construction workers (to coincide with the opening of the Ontario Legislative Assembly this fall) and climaxing their attempt "to make the government come to its senses" with a mass march and demonstration at Queen's Park! Labour Minister Bales urged "sober second thoughts" and branded the strike action "illegal."

While the rotating strikes have been postponed pending the meeting with Messrs. Bales and Eberlee, it is not expected that the Government will do much more than explain to these angry labour leaders what the amendments are all about. Failure of the Building and Construction Trades Council and the Department of Labour to reconcile at least some of their difficulties over the new legislation would, according to one informed observer, "almost assure rotating strikes and possibly a general strike by the province's construction workers."

These AFL-CIO/CLC union agents are convinced that some of the proposed amendments "are anti-labour and should be scrapped." Mr. Martin was particularly incensed about the proposed charity clause. Said he: "That's a phoney provision. It's the thin edge of a wedge."

NDP may support clause amendment

In releases and letters to Ontario newspaper editors, many of which were published, we have openly contended that the Government should have the political courage to do what is **just** and should not give in to the secular unions' intimidating pressures. We have also frankly pointed out that the construction union officials' threat to strike illegally "clearly confirms the urgent need for the very amendments they are protesting."

The United Steelworkers of America's officialdom, Ontario Federation of Labour president David Archer and Canadian Union of Public Employees president Stanley Little were also very critical of the new legislation. Of all things, they were upset that the Government is denying freedom of association to 200,000 agricultural and professional workers! Particularly Mr. Archer's negative comments warranted a forthright reply. We are thankful that the **Toronto Daily Star** published an abbreviated version of our response. Copies may be ordered by you for distribution to others.

Other Ontario papers also publicized our contention that the charity clause — especially since it is rather limited in its application — does **not** really do justice to the freedom of association guaranteed by **The Canadian Bill of Rights** and does **not** meet our claim that legal equality of employment and organization opportunity be indiscriminately extended to **all** Ontario workers. We are pleased to report that these editors gave the Foundation's viewpoint pretty good coverage.

At a special meeting of the Foundation Board of Directors, we have again discussed this civil-rights issue and related questions. Your Board has **unanimously** concluded that is is our christian duty to initiate a province-wide campaign aimed at persuading the politicians that the new legislation should be radically amended so that the freedoms of association and religion are fully protected and that every form of compulsory unionism is declared illegal. During this proposed, extensive campaign, we hope to emphasize the **positive** meaning of the freedom of expression; namely, that every employee should be free to support the union of his own choice and that the Government should see to it that no person or movement is discriminated against because they happen to be a minority. All people, regardless of belief, should be enabled to participate freely in our nation's day-to-day labouring and decision-making.

So do others!

Others feel the same way! We have already had several important talks with a number of influential policy-makers. More will follow. Some influential men now agree that legislation should immediately be introduced to protect the workers' fundamental freedoms.

You will be pleased to learn that **Professor John H. G. Crispo,** the widely known Director of the University of Toronto's Centre for Industrial Relations, not only favours the proposed charity clause but also contents that the Government should forbid the so-called "AFL-CIO/CLC sub-contractor only" clauses, which have made it impossible for CLAC-organized crews to appear on certain job sites.

Professor Harry W. Arthurs, the Associate Dean of York University's Osgoode Hall Law School, firmly believes that the charity clause should **not** be limited in its effect but that everyone, also those who have all along been forced to support certain unions against their wishes, should be given the privilege of having these deductions sent to a registered Canadian charity instead. In fact, Professor Arthurs contends that those who now voluntarily and willingly support certain unions, but who later change their minds, should have the legal right to pay the equivalent of union dues to charity, assuming that their reservations about certain unions are based on their "religious conviction or belief."

One of our supporters has informed us that the present New Democratic Party leader **Donald C. MacDonald** wrote him that the NDP will probably be "supporting the amendment proposed by Mr. Bales." **Stephen Lewis**, who is campaining for the NDP leadership, has promised to give us an official statement next week. His comments, as well as those of other influential Canadians, will appear in the Labour Day issue of **The Guide.** They will also be given other appropriate publicity.

In addition, we plan on submitting a brief to the Ontario Legislative Assembly's Standing Committee on Labour which is expected to examine the controversial amendments and to conduct public hearings. A Foundation delegation hopes to appear before the Committee to elaborate on our christian views and to answer any questions the MPPs may have. The Foundation will of course be issuing news releases and statements explaining our view of the proposed legislation and the Government's task to treat all citizens justly. We also will be looking for opportunities to use radio and television to advocate justice and liberty for all. If you know of any, please contact us soon!

How about you?

The Board of Directors believes this to be the right time to confront the politicians as well as the public at large more fully with our christian view of government, justice and liberty. Christians may never be selfish. The christian community should go out of its way, always, to demonstrate the rich blessings resulting from honouring the liberating Law of the Lord, also as it applies to socio-economic and political affairs. **The Word must get out — in all its light, fullness and rich meaning!** That is our single responsibility. To do less is to limit the thrust of the central love-command of the Kingdom. We must indeed (in every way!) love God and our neighbour. It is imperative that this also be done in the political arena where we increasingly witness the largely negative results of secularized thought-and-action. The healing power of the Gospel must be proclaimed! Positively! Where the action is! In word-and-in-deed! By you-and-us! Together!

In view of the above, we plead with you, especially our Ontario supporters, to consider seriously what concrete contribution you can make as part of the Foundation's determined effort aimed at confronting all concerned with the urgent need for true justice. If you can possibly spare the time, please take a few minutes or even an hour or an evening to write some carefully thought-out letters to such prominent men as Prime Minister John P. Robarts, Labour Minister Dalton A. Bales, Liberal leader Robert F. Nixon, NDP stalwarts Donald C. Macdonald and Stephen Lewis, as well as to your own area's MPP (all of them % Queen's Park, Toronto), to your local newspaper editor and to your favourite radio and TV news commentators. These key people decisively influence and shape our province's future and labour-management relations. It is essential that they know your christian understanding of authority and freedom, civil rights, freedom of association and religion, and the dire need for genuine anti-discrimination laws. Please urge your frends and neighbours to do the same.

Experience has time and again taught us that your letters do indeed have their good effect. Liberal leader Nixon's and NDP leader MacDonald's viewpoints have reportedly changed primarily because a number of us have repeatedly pointed out to these gentlemen their God-given political responsibility to see to it that Canadians such as Agnes Hamstra and Peter Selles should not suffer injustice on account of their christian convictions. These and other law-makers are gradually coming to the conclusion that in our society, where a variety of differing principles shape differing — often conflicting — viewpoints and movements, that all citizens should be treated fairly and that no one should be given preference. May we count on your enthusiastic co-operation? It's for the sake of the coming of the Kingdom — also in politics. Thanks!

Good news!

We are happy to announce that the Canadian Union of Public Employees Local 1265 has at last consented that a group of 15 Toronto-area caretakers employed with the North York Board of Education, who object to supporting CUPE, will be allowed to pay the equivalent of CUPE dues to the Canadian Cancer Society. The same charity clause will also be included in all of CUPE's future agreements with the Board. This compromise arrangement was worked out after months of correspondence, hearings and talks. It finally took the warning of a Supreme Court of Ontario action to convince the CUPE officers and counsel that the caretakers and your Foundation were determined to do something about CUPE's intolerant attitude and discriminatory activity. The charity clause was agreed to in principle shortly before the Supreme Court action was scheduled to begin and a few hours before Labour Minister Bales introduced his controversial amendments. CUPE's admission that some people do legitimately object to membership in and financial support of its locals constitutes an important step forward. It is a most helpful precedent that will certainly be appealed to in the several other "cases" which the Foundation has been asked to help settle. Praise be to God!

Thank you!

We are grateful that many of you so generously responded to the suggestion that we all show our appreciation for the Ontario Government's so-called charity clause amendment by making a special donation to help wipe out the Foundation's $3,000.00 deficit. We are almost able to pay off most of our present debt. However, in view of the secular unions' total opposition to the proposed charity clause and our wishing to have freedom of association honoured everywhere, it will be necessary for the Foundation to make another intensive campaign that will probably prove to be hard on our weak treasury. Anything that you and your acquaintances can do to assist us in this respect as well, will be warmly welcomed. We dare to issue this urgent appeal for help for the sake of the christian witness we firmly believe should be made at this critical stage in Canada's labour and political history.

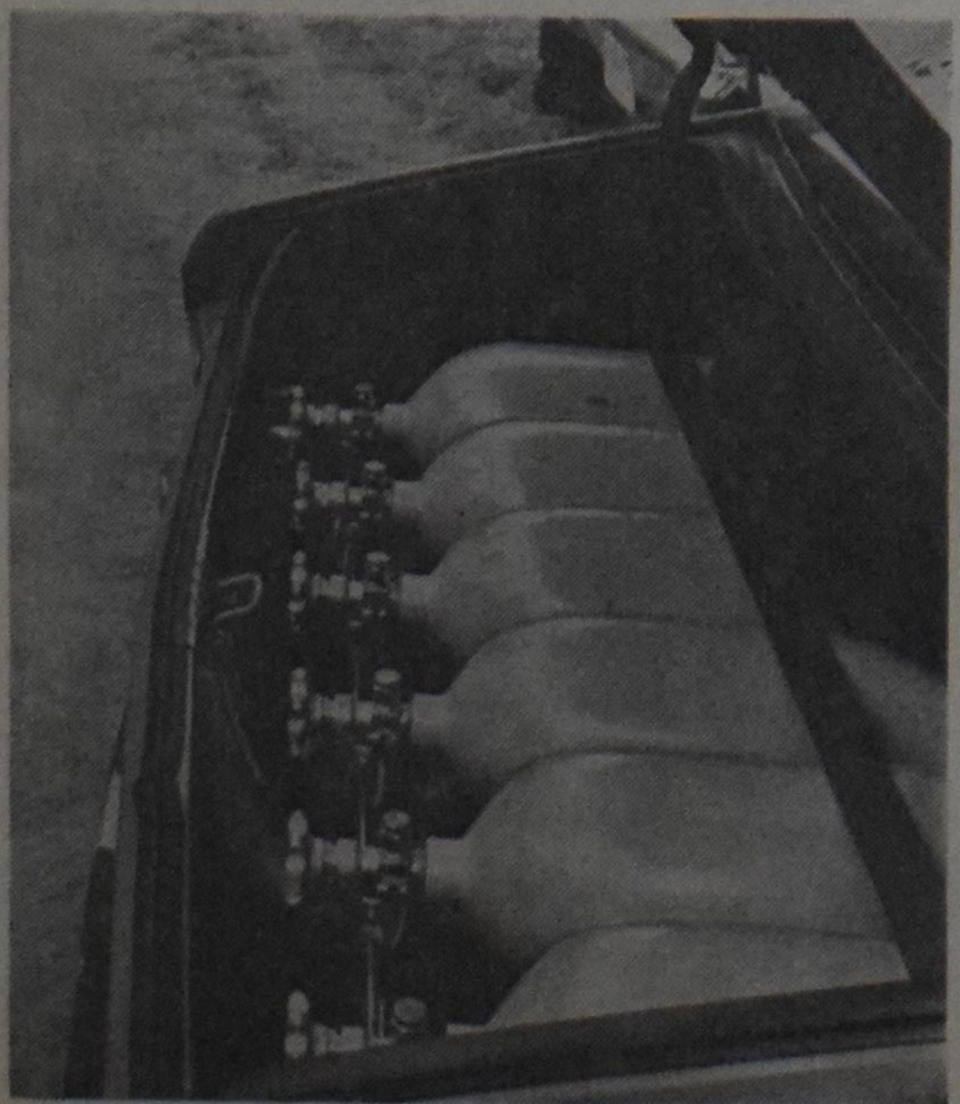
This morning's mail brought a most encouraging letter and a $25.00 donation all the way from Wukari, Nigeria. This missionary writes, among other things:

> I continue to be impressed with your efforts, even though I realize I hear only the sunny side through your own publications. Furthermore, I continue to pray that the Lord will use your efforts to establish true freedom instead of totalitarian democracy in the country I love — Canada.
>
> Someday, perhaps, you will be able t send us a representative and bring the name of Christ to bear on the affairs of unionism in Nigeria. Soon the time will come when you will have to think big — bigger even than Canada.

Indeed, we must go forward **together — in faith!**

"If My people, which are called by My name, shall humble themselves, and pray, seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (Chronicles 7:14)

CJL Foundation,
P.O. Box 151,
Rexdale, Ontario.



SIX TANKS OF NATURAL GAS POWER CAR one of four and two service vans which have been converted for a year-long test by Consumers' Gas. Company officials say the cost of running compares with that of gasoline and substantially decreases the air pollutants caused by cars.

Good Books

are your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

The following titles of English Bonus Books are at this moment all in stock:

One subscription: WHEN THE BAMBOO SINGS, by H. G. BRENNEMAN; GOOD NEWS FOR MODERN MAN (New Testament in Modern English); N. STONE 100 BASIC BIBLE QUESTIONS ANSWERED; REV. T. C. VAN KOOTEN: LIVING IN A NEW COUNTRY; PROF. DR. J. KROMMINGA: IN THE MIRROR; C. SLUYS: A PREY TO SATAN; PROF. A. M. REHWINKEL: THE FLOOD; F. F. BRUCE: THE NEW TESTAMENT DOCUMENTS, ARE THEY RELIABLE?; J. NORVAL GELDENHUYS: THE INTIMATE LIFE (for engaged, and newly married Christians); C. S. LEWIS: THE WEIGHT OF GLORY; REV. J. K. VAN BAALEN: THE GIST OF THE CULTS.

WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

We also have a number of Dutch titles available, namely:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: 'T BEGON ONDER MELKENSTIJD.

SUBSCRIPTION FORM

To: CALVINIST-CONTACT
BOX 312, STATION "B",
HAMILTON, ONT.
CANADA

Please, send Calvinist-Contact to:

NAME ....

ADDRESS ....

ZONE ....

Solicited by ....

ADDRESS ....

....

I would like to receive the book

1st choice ....

2nd choice ....

Subscription for Canada $6.00 per year; for 2 years $11.50.
For the USA the same as for Canada, but in USA currency to make up for the higher mailing cost. Yearly subscription for other countries $6.50, for 2 years $12.00.